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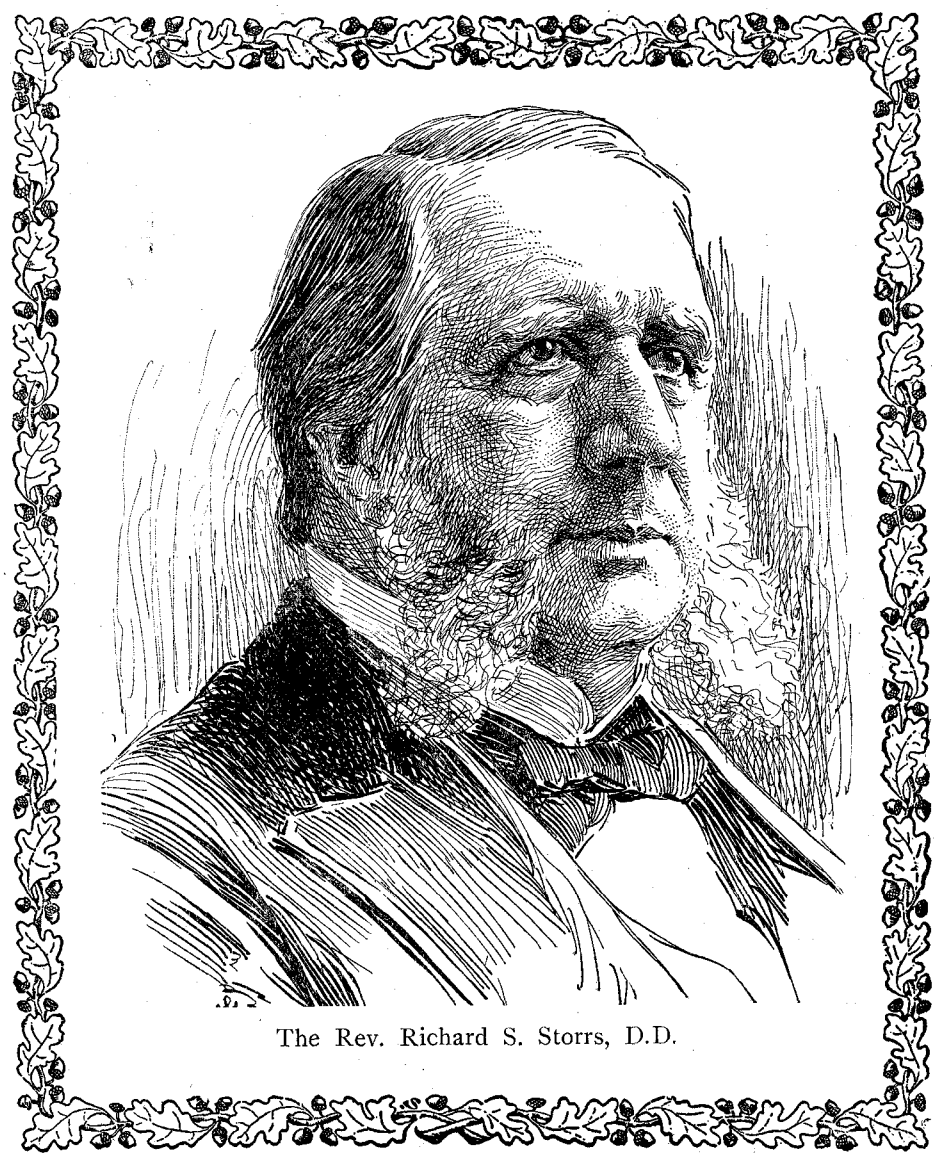

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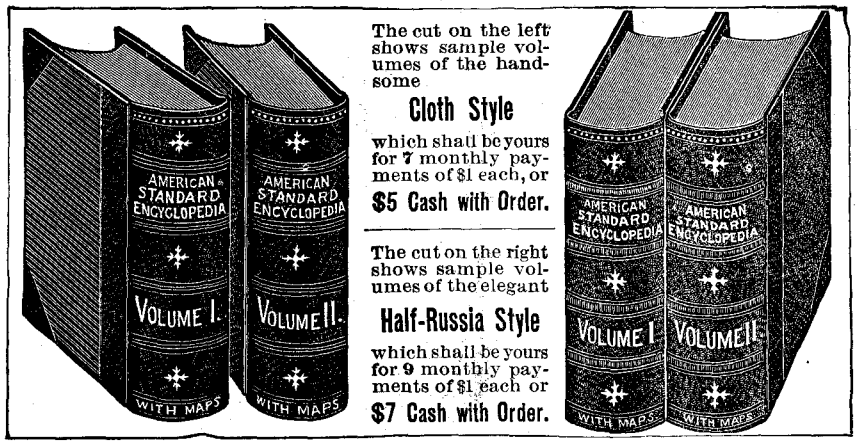

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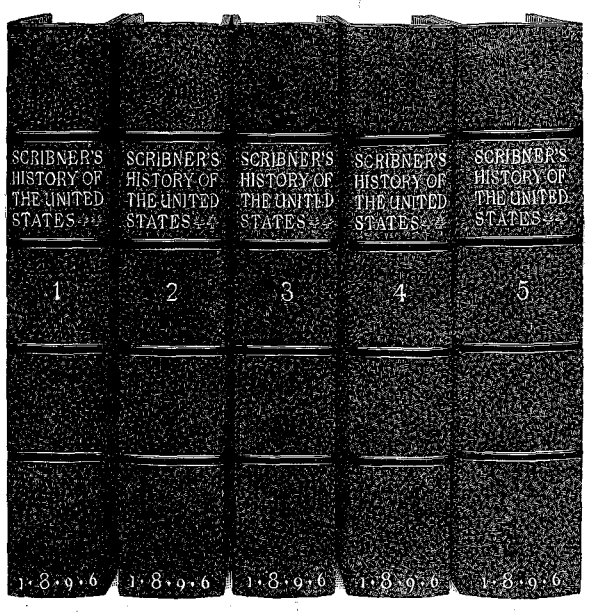

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The Outlook

A Family Paper

Volume 54 Saturday, 21 November, 1896 Number 21

THE Treasury deficit has been increasing instead of diminishing, and Congress when it meets must deal with the situation. Secretary Carlisle estimated the receipts for the present fiscal year at $465,000,000. One-third of the year has now passed, and the receipts have been nearly $25,000,000 less than one-third of Secretary Carlisle's estimate. The present heavy exports of wheat and the high prices received for them may lead to increase imports and increased revenues. But no increase is likely that will keep the deficit from being a serious one. The wisdom of increasing the revenues so as to meet the expenditures is admitted on all hands. The Democrats and Populists generally urge an increased tax on beer. The Republicans are seriously considering the revival of the Dingley Bill. This measure, it will be recalled, was avowedly a compromise between the Wilson Bill and the McKinley Bill. Raw wool and lumber were taken from the free list and protected by 60 per cent. of the McKinley duty, while in all other schedules the rates of the Wilson Bill were increased 15 per cent., unless this increase made the new rate higher than under the McKinley Bill. As the average rate of duty under the Wilson Bill has been a little over 40 per cent., while the average under the McKinley Bill was barely 48 per cent., it is evident that the new duties proposed would be almost as great as under the McKinley statute. The Dingley Bill was defeated in the Senate, not upon its merits, but by reason of a free-coinage amendment which received support from the silver Republicans. The friends of the bill claim that when Congress reassembles nearly all of the silver Republicans will consent to the separate consideration of a tariff bill, and that the measure will pass. If it does, they hope it will receive President Cleveland's signature. Both of these events, however, are highly uncertain, and the Senators who speak most warmly of the Dingley Bill—such as Sherman and Allison—are cautious not to predict its enactment into law. Senator Brice, however, declares that the Republicans can pass the bill if they desire. He himself is ready to support it, and he believes that Senator Gorman and other anti-silver Democrats take the same position. If the bill fails to pass, an extra session of the newly elected Congress must be the first act of President McKinley's administration.

❀

Fuller returns show that the popular majority for Mr. McKinley has been greatly overestimated. The vote for Bryan and *Watson* electors has been often ignored, and, indeed, their votes have been sometimes counted *against* Mr. Bryan in Eastern estimates. The New York "Times" has given a more correct statement than we have seen elsewhere, but even that errs in these respects. Taking this as a basis, but correcting it by other figures in the same paper, and including the Bryan and Watson vote, we reach the conclusions given below:

POPULAR VOTE—PLURALITIES

	McKinley.	Bryan.
Maine	47,500	....
New Hampshire	34,500	....
Vermont	40,000	....
Massachusetts	168,700	....
Connecticut	53,800	....
Rhode Island	23,700	....
New England	368,200	
New York	273,000	....
New Jersey	76,600	....
Pennsylvania	298,000	....
Middle States	647,600	
Delaware	3,900	....
Maryland	32,200	....
Virginia	....	19,500
North Carolina	....	20,200
South Carolina	....	40,000
Georgia	....	34,000
Florida	....	19,000
South Atlantic States (net)		96,600
Ohio	48,500	....
Indiana	18,200	....
Illinois	144,000	....
Michigan	50,000	....
Wisconsin	105,000	....
Iowa	67,800	....
Minnesota	53,800	....
North Dakota	6,000	....
South Dakota	....	500
Nebraska	....	13,700
Northwestern States (net)	471,300	
West Virginia	12,000	....
Kentucky	300	....
Tennessee	....	14,500
Alabama	....	35,000
Mississippi	....	58,000
Louisiana	....	35,000
Arkansas	....	74,700
Missouri	....	49,000
Kansas	....	13,500
Texas	....	195,000
Southwestern States (net)		455,400
Montana	....	29,000
Wyoming	....	300
Colorado	....	129,000
Utah	....	51,300
Idaho	....	15,400
Washington	....	9,500
Oregon	2,300	....
Nevada	....	6,600
California	3,000	....
Western States (net)		232,800

McKinley's plurality, at present accounts, is something over 700,000; it can scarcely be over 750,000. It is to be observed that Mr. Bryan's majorities come wholly from the Southern and the extreme Western States. It would be interesting to know how much of those majorities were due to the fact that he was the regular Democratic candidate, and how much to the fact that he was the

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representative of free-silver coinage. But that there is no means of knowing.

❀

It is still impossible to state with absolute certainty how the Electoral College will stand. Probably, however, Mr. McKinley will have 271 electoral votes, and Mr. Bryan 176. South Dakota and Wyoming, it seems, should both be placed in the Bryan column. The vote of the "middle-of-the-road Populists" for Bryan and Watson electors was extremely small, except in Texas, where about sixty-five thousand such votes were polled. The fusion of the Democratic and Populist parties was remarkably complete, when we consider the bitter opposition to fusion—and still more to Mr. Sewall—on the part of a large number of Populist papers. The Prohibition party, including both factions, seems to have cast hardly more than forty per cent. of its vote in 1892. The falling off was especially marked in the Central and Western States. In Ohio, for example, where the official count is complete, the Prohibition vote of 26,000 four years ago has fallen to less than 8,000. In Illinois, where the Prohibition vote in 1892 was the same as in Ohio, the Secretary of the State Committee reports that this year about 15,000 Prohibitionists supported Mr. Bryan, and about 5,000 Mr. McKinley. In Michigan the fusion of the Prohibitionists with the other Bryan forces was even more marked. It is an interesting rather than a significant fact that in Wyoming a woman is reported as chosen a member of the Electoral College. With reference to the constitutional amendments submitted at the recent election, the returns continue to be provokingly meager. In Massachusetts the proposition to substitute biennial for annual elections of legislators was defeated by a majority only exceeded by that against the Democratic ticket. This was the more surprising because the Republican Convention indorsed the amendment, while the Democratic Convention condemned it. What are called the business interests supported the change, but popular sentiment favored the frequent election of the people's representatives. In South Dakota the anti-prohibition amendment to the Constitution seems to have been carried, though the result is still somewhat in doubt. In Idaho the woman's suffrage amendment received a majority of the votes cast upon it, but its opponents contend that it was defeated because it failed to receive a majority of all the votes cast at the election. The courts may be called upon to decide.

❀

The filing of statements of election expenses in New York State has awakened very natural surprise that those expenses are so large. Messrs. McClellan and Shannon, elected to Congress from New York City, spent each more than $3,000 in their respective districts, yet there was not very much need of such expenditure. Mr. Quigg, re-elected from the Fourteenth District of New York City, swears that he spent $6,600. Yet from the first he was sure of his election. More surprising still is the report from Mr. J. J. Belden, of Syracuse, who has filed with the Secretary of State a certificate that to be elected a Member of Congress at a $5,000 salary has cost the surprising sum of $13,180. Even more remarkable than the fact that these expenses are so prodigious is the other fact that the itemizing of them has been made such a simple matter. For instance, the items in Mr. Belden's statement are three only—$10,180 contributed to two McKinley League committees, $500 to a Democratic committee, and $2,500 paid to a secretary for campaign expenses. Nor are the judges free from these large expenditures. Judge Vann, for instance, spent $3,500, of which $2,500 was contributed to the Republican State Committee and $1,000 to the Republican County Committee. Another judicial candidate contributed $3,500 to the State Committee. No judicial candidate ought ever to be assessed or make volintary contributions. The whole system is wretched, first, in that such extraordinary expenses exist, and, secondly, in that the law requiring an itemized statement, giving the names of "the various persons who received such moneys," should be so evaded that we have only disclosures of the amounts which a candidate contributes. Our law should be amended so as to conform to the excellent English law on this subject.

❀

The Single-Taxers have stood up to be counted in Delaware, after a campaign of eighteen months, and the result is interesting. Out of the 38,386 votes cast throughout the entire State they received 1,005. Their ticket was only for State and county officers, as they ratified Bryan and Sewall's nomination even before the regular Democracy did so, and placed the Bryan electors and the free-silver Democratic nominee for Congress at the head of their ticket, under their emblem, the earth. In addition to this, they gave three of the Democratic nominees for the Legislature a place upon their ballot. These three were among those elected, but their majorities in each case outnumbered the entire Single Tax vote, thus showing that they did not need the indorsement. Outside of New Castle County, which contains the city of Wilmington, the Single Tax vote was insignificant, being only 100 in Kent County and 132 in Sussex. They did not, therefore, throw the casting vote anywhere, as they hoped to be able to do in all three counties. On the other hand, their vote outnumbered that of the Prohibitionists and even that of the Anti-Silver Democrats (both of whom, however, ran full electoral tickets, which the Single-Taxers were too wise to attempt). Their campaign was earnest and thorough, and entirely free from any hint of corruption. It remains to be seen whether the Constitutional Convention, which will meet in December, and which is bi-partisan, will introduce any taxation clause in the new Constitution similar to those now in force in all the other States. In that case the Single Tax campaign will receive a staggering blow, as it was on account of there being no such prohibitive clause in the Delaware Constitution that the State was first chosen as a promising field of operations. The Single Tax expenses (entirely legitimate ones) so far in the campaign are estimated as at least $20,000. In round numbers, therefore, each voter has cost about $20. Even at this low rate, the Single Tax leaders may find a majority out of 38,000 votes rather expensive to secure. They declare, however, that the campaign will go on for twenty years, if necessary, and that they are quite satisfied with the result of the November election in Delaware.

❀

Illinois was the first State in this country to establish what is known as the Torrens system of land registration. This system, which has done so much in Australia to enable men of small means to buy land and be sure of their titles, was for years defeated in American legislatures by the opposition of lawyers and title guarantee companies. By its provisions, when a title is once searched, the owner receives a certificate, which may be as easily and inexpensively transferred as corporation stock. The public guarantees the title, and no subsequent search is necessary, however often the property changes hands. As one Chicago lawyer expressed it, the story of the title runs right on, instead of continually going back to the beginning after the style of "The House that Jack Built." The Illinois statute, which was obtained only after years of

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agitation, did not make the Torrens system obligatory, but provided that any county might adopt it by a popular vote. The Chicago Real Estate Exchange secured the submission of the question, and the voters sanctioned the reform by a majority of sixteen to one (82,507 to 5,038). This law is now declared unconstitutional by the (State) Supreme Court, on the ground that the clause authorizing the registrar to examine titles and convince himself of their validity before registering them conferred judicial powers upon an administrative officer. The defenders of the statute criticise this decision, on the ground that the duties imposed upon the registrar were purely ministerial, and that the law provided that an appeal to the courts from the registrar's decision might be taken at any time within five years. However, they admit that the decision, right or wrong, is not likely to be changed in the near future, and have set to work to secure a change of the statute. The modifications will doubtless be framed along the lines of the new Ohio statute, which provides that all titles must be declared valid by a court before registration. The only objection to the Ohio plan is that it doubles the time and trebles the expense necessary for the first registration. Nevertheless, the expenditure even under the Ohio plan is much less than the old system demanded, and, when once made, does not have to be repeated every time the property is sold or mortgaged.

❀

The question as to how large a standing army the United States should maintain is again raised by General Miles's annual report. It is quite natural that the Commander of the army should wish to maintain its efficiency and should lay stress on its importance. General Miles points out that while in a third of a century the population has doubled and property values have increased enormously, the army is now only half as large as it was at the beginning of the period. This comparison ceases to be as striking when we remember that the need of soldiers to subdue hostile Indians has greatly lessened. General Miles believes that we should have one soldier for every 2,000 of population as a minimum. This would mean an increase of over one-third from the present basis. His contention is that our force is now insufficient properly to man existing posts and to garrison the new system of coast defenses, which require a skilled military guard. For the coast defenses themselves he calls for liberal appropriations, and specifies amounts to be used at stated points; in all, he asks for about $13,000,000 to be expended at twenty-two places, about $1,250,000 being for the entrances to New York. General Miles refers to the feeling of some that the construction of the modern appliances of war is a danger and menace to the laboring classes, and replies that these things are rather "a protection to the life, property, and welfare of all classes, from the highest to the lowest." The general condition and discipline of the army is reported to be excellent. The matter of increase of our army is too serious to be here discussed in a paragraph. But we may express our serious doubt about the advisability of spending any money on harbor fortifications. Thus far they have ceased to be useful almost before they were completed; improvements in naval warfare have made them antiquated. It is at least a serious question whether we must not rely for the protection of our harbors, not upon soldiers and forts on land, but upon ships at sea.

❀

The assurance that the Governments at Washington and London have reached an agreement on all the main questions involved in the Venezuelan discussion has given a satisfaction to the people of both countries so deep and general as to be in the highest degree significant of the temper of the English-speaking race. The friendliness evinced toward this country is more outspoken and universal than ever before in our history, and ought to wipe out whatever remains of old-time antagonism against England. The details of the agreement have not yet, however, been fully given to the public. It is apparently certain that England has consented to arbitrate the question of the disputed boundary-line between Venezuela and British Guiana; that the Court of Arbitration is to consist of two members of the Supreme Court of the United States, to be appointed by the Chief Justice of that Court; two members of the High Court of Justice of England, to be appointed by the Lord Chief Justice; and a fifth arbiter who has been named in advance, and who is to be King Oscar of Sweden. The fifth arbiter is to be ex-officio President of the Court, the work of which is to be completed within three months from the time of the signing of the agreement—a period which would expire on February 9, 1897. The United States agrees to use its good offices to influence Venezuela to accept the treaty, and it is reported that Venezuela has already practically given her consent. All the territory in dispute between England and Venezuela will come within the scope of the arbitration agreement, with an understanding in advance, however, protecting the rights of those English subjects who have had uninterrupted peaceful possession, for fifty years, of land within the disputed section. The exact character of this condition has not, however, been clearly stated, and it is impossible at this moment to define its precise scope and meaning.

There is but one discordant note in the general chorus of satisfaction with which this agreement between the two Governments has been received, in England as well as in this country. It has been assumed in some quarters that the agreement involves the exercise by the United States of a kind of supervision of the South American countries, with corresponding responsibilities. Some of the German newspapers have already given formal notice that this interpretation of the Monroe Doctrine will not be accepted by Europe, and that the action of England will not constitute a precedent. It is very doubtful whether such an interpretation would be accepted in this country, and we cannot believe that President Cleveland would put the country in a position which would make it responsible for the right action of the Governments of South America. No position could be more perilous or involve greater indeterminate responsibilities. It would be the height of unwisdom for this country to put itself behind the Governments of South America in whatever action they chose to take, or to assume the responsibilities of a protectorate over them. We do not believe that even the wildest American patriot of the most flamboyant type would be willing to put the country in that position, and we do not believe that President Cleveland would consent to any arrangement which would involve the assumption of such responsibilities.

❀

Mr. F. Hopkinson Smith, who is a very versatile and charming painter, novelist, lecturer, and builder, with gifts as manifold as his activities, plunged into a sea of troubles when he undertook, upon very insufficient knowledge, to defend the Sultan's course during the past two or three years, to condemn the Armenians, and to arraign the missionaries. Mr. Smith knows picturesque Constantinople well, but he does not understand the Turkish situation, nor is he well posted concerning the events of the last

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few years. He has made occasional visits to Turkey, but he has not lived there thirty-five years, as did Dr. Cyrus Hamlin, who, in a recent letter to the "Tribune" of this city, has very vigorously answered some of Mr. Smith's statements and charges. Dr. Hamlin takes Mr. Smith's statements up in order and disposes of them with a great deal of effectiveness. He convicts him of many misunderstandings, of much misinformation, and of general lack of knowledge of the situation. It is a mistake to take Mr. Smith too seriously in this Turkish business. The Sultan has been courteous to him, as one must be to a man of such charming personality. The mosques, the old buildings, the crowded streets, the costumes of the people, have all appealed to Mr. Smith's sense of the picturesque. These things he knows, but the moral situation in Turkey he does not understand. When he takes his brush in hand to give us a glimpse of Constantinople, he shows us something which he has really seen; but when he talks about the Armenians and the missionaries and Turkish policy in general, he is talking about something upon which he has no special knowledge. Dr. Kimball, who is a very cool, clear-headed, and intelligent woman, free from hysteria, also knows the Turks and admires their good qualities, but she has had opportunities of seeing the other side of things, and her testimony, which we give on another page, would be convincing apart from that of the missionaries, the official reports, and the practically unanimous judgment of all those who know anything about the situation.

❀

The widely published rumors of serious misunderstanding between Spain and the United States on account of Cuba seem to have little behind them but theory and inference. It is said with truth that Spain is in a desperate state financially and politically; that her people have a strong feeling against this country because of the help which the Cuban patriots have received from individuals here, because of the unquestioned sympathy of almost every one here for the Cuban cause, because of the declarations in both the great political platforms, and because of the recent agitation in Congress. It is then argued that there is a likelihood that Spain, which has already discriminated unjustly against American shipping and dealt harshly with individual American citizens, may be led to affront this country, and that danger is in the air. On the other hand, President Cleveland has taken occasion to privately reiterate the intention expressed in his last message to carefully fulfill every international obligation and to maintain the neutrality laws; Minister Taylor has cabled from Madrid to London that there is no reason to fear a conflict between the two countries; the Spanish Minister of Foreign Affairs, the Duke du Tetuan, has by cable contradicted a story about a circular note alleged to have been sent out by him to foreign ministers at Madrid asking what would be thought of an act of resentment toward the United States; and there is now no overt act of unfriendliness by Spain under consideration. In short, the position last week was not different from what has existed for months. One of the papers which has been most active in publishing rumors of war, speaks in its financial column of "the false but disquieting rumors of possible conflict with Spain." The new Spanish loan of $50,000,000 was opened on Monday, and it is reported that bids for over $100,000,000 were received; one report from Madrid states that ladies are selling their jewelry and bishops the church plate to help the Government. Meanwhile little definite is heard from General Weyler's new "aggressive" campaign, but that little indicates that, as he advances into the hills, Maceo's forces are breaking into small bodies and are harassing his flanks continually. He has certainly so far accomplished little or nothing.

❀

It looks very much as if Germany were rapidly taking the place of isolation which England has occupied for several years in European affairs. One of the signs of the change of feeling toward England is the notable change of tone recently manifested in the Russian press. For many months the Russian newspapers, like the German newspapers, were filled with bitter and rancorous attacks on everything English. There has been, however, almost a magical change. Great Britain is now spoken of respectfully, sympathetically, and oftentimes in a very friendly spirit, by the same journals which not many months ago were denouncing and abusing her. The conversation of one of the Russian editors, reported in the "Evening Post," throws light on this change. Several of the disputes which alienated Russian feeling from England have been settled, among them the matter of the Afghan frontier and of the Pamirs. The interference by England in 1878, at the very moment when Russia was about to grasp the fruit of her struggle, left a long trail of bitterness behind it; but the treatment which Russia has received from the Balkan principalities, and especially from Bulgaria and Servia, has greatly diminished Russian interest in that section of the Eastern question, and has consequently very much modified the feeling against England which arose from her interference eighteen years ago. In the same conversation some very sensible things were said about diplomacy, which, in the judgment of the editor in question, often obscured matters at issue and held apart peoples whose sympathies were essentially with each other. There has been, he said, the strongest sympathy between the French and the Russian peoples for many years past, but diplomatic opposition to the alliance between the two countries has really kept apart two peoples who were together in feeling. Diplomacy, he said, has been and is obscuring in the same way the strong natural sympathy between Russia and England. Every educated Russian has a great respect for the English people, and confidence in their ability to act in international affairs disinterestedly. The drift of things, in his view, was evidently towards a closer alliance between the two countries.

❀

The French Ministry successfully weathered another storm in the Chamber of Deputies last week, caused in this instance by the Radicals, who are the determined foes of all Republican Ministries which refuse to accept their own programmes. These gentlemen have been scheming for some time past to compel the retirement of the Méline Cabinet, although no one knows precisely what they could hope from that event. On Tuesday of last week the Deputies decided, by a majority of 19, to discuss on Monday of this week the mode of electing Senators. The Government opposed the proposition, but it was adopted, the Government refusing to consider the result as an expression of want of confidence. On Thursday the Radicals made another attack on the question of the Government permitting priests, although they are State officials, to hold Congresses. It will be remembered that the Government does not allow professors and school-teachers to hold Congresses. The Radicals took the ground that priests belonged in the same category, and that, in order to be consistent, the Government could not permit them to hold Congresses. The point of attack was the recent Clerical Congress held at Rheims, at which some very sharp things were said about the Republic. In reply the Minister of Public Instruction and Worship declared that it was his intention to introduce a measure in the Chamber authoriz-

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ing teachers to form a mutual aid society and to hold certain Congresses, and the Minister of Justice declared that only one of the Congresses held at Rheims had taken an attitude of which the Government disapproved, and that one clergyman whose remarks had been particularly offensive has been censured and his stipend stopped, and the Bishops have been notified that any recurrence of such attacks on the Republic must be prevented. There was a full and sharp discussion, closed by the Premier, who declared that he did not encourage the Clerical agitation against the Republic, nor, on the other hand, was he willing to make war on religion. As a result of the discussion the vote of lack of confidence was defeated by 301 to 229, and a vote of confidence in the Government was adopted by a vote of 324 to 225. The Radical attack seems to have been unjustifiable, and was simply an attempt to take advantage of an insignificant incident in order to effect a change of ministries.

❀

The recent elections in Hungary resulted in a decided victory for the Liberals, who have gained sixty seats and will control the new Parliament by a two-thirds majority. The Conservatives have not only lost heavily, but they have suffered especially in the loss of seats held by prominent leaders. The "Nation" reports that the new Catholic People's party made an unexpectedly poor showing, due probably to the fact that anti-Semitism was one of the strong points in its programme. The inherent viciousness of anti-race feeling is shown by the fact that many disturbances which occurred in Hungary before the election were caused by members of the Catholic People's party. In some of the country districts especially the priests took every advantage of the ignorance and obedience of the voters. They are accused of making the peasants swear by the Trinity to support the candidate of their party, and of leading riotous mobs, crucifix in hand. The terrorism produced by these tactics was so great that in some places Liberal candidates shrank from the personal exposure involved. The Liberal Government, under these circumstances, was quite justified in taking extreme measures to bring its supporters to the polls and to protect them in the exercise of the franchise. About fifty districts were practically under martial law, and these were the districts in which the anti-Semitic or Clerical sentiment was the strongest.

❀

The session of the Dominion Parliament which has recently closed was the first under the new Liberal régime, and proved to be more protracted and exciting than was expected. It was a special session, called for the purpose of voting for the public service moneys which should have been voted at the preceding session. Debates of an acrimonious nature, and resulting from the general election in June last, occupied the attention of the members much beyond the proper time. The session was important, however, by reason of the firm insistence of the new Government upon the programme outlined before it attained power. It was predicted that it would not interfere with the protective tariff, and that no speedy settlement of the vexed Manitoba school question would be effected. Steps have been taken which have falsified these predictions. During the present month a commission of inquiry will begin to visit the principal cities and towns of the Dominion to investigate the conditions of trade and manufacture, with a view to a comprehensive measure of tariff reform to be introduced at the next Parliamentary session. The latest reports show that the Manitoba difficulty is nearing settlement, and the terms of agreement are expected shortly to be made known. An animated Parliamentary discussion, emphasized by the dismissal of some partisan members of the civil service, has still more firmly established the principle that the members of that service will be required to abstain from interference with party politics. Much of the interest of the session was centered in the personality and the political generalship of the new Premier, Mr. Laurier, and it is acknowledged on all hands that he has thus far been very successful. His future course will be of more than ordinary interest to the people of this Republic on account of his well-known desire to cooperate with our Government in the settlement of questions which have caused much vexation. During his premiership there is likely to be a renewed effort, with increased hope of success, to place the fisheries and matters of international trade on a more satisfactory basis. He is also willing to join us in the further deepening and extension of the great system of waterways from the head of Lake Superior to the Atlantic seaboard. His party is believed to be in sympathy with his policy on these questions.

❀

There is now being put into practical operation a law enacted by the New York Legislature last April, which will probably have excellent effect in abolishing many of the abuses that have crept into the American jury system. The act was drawn, it is said, by a prominent judge of one of the higher courts of the State, and provides for a special jury in criminal cases in each county of the State having a population of 500,000 or more. A special Jury Commissioner is appointed under this law by a majority of the Appellate Division of the Supreme Court of the State, and the duty of this Commissioner is to make a careful and thorough selection of a panel of not less than 3,000 men particularly qualified by intelligence and judgment to render just verdicts in important cases. These qualifications are determined by a rigorous examination conducted by the Special Commissioner, who, within certain limits laid down by the statute, is empowered to make his choice at discretion. At a criminal trial the prosecution or the defense may demand a jury selected from the special panel, and the Appellate Division of the Supreme Court may grant such a demand if the importance or intricacy of the case requires it. The chief object of this statute is to do away with the long, tedious, and harmful process by which jurymen are now selected for criminal cases. The Special Commissioner for the County of New York is Mr. Winthrop S. Gray, and he is now selecting the special panel for this county in a way that promises for the future a decided reform in the trial of criminal cases. Intelligence, honesty, and high standards pursued in the selection of jurymen are sure to remove much of the obloquy which has seemed to attach itself of late years to trial by jury.

❀

The leading architects and builders of the city recently petitioned Mayor Strong to retain the present head of the Building Department, Mr. Constable, in office, and to use his influence to increase the appropriations to the department. This is one of the triumphs of reform administration. The law directs that plans for buildings in the course of construction or being altered shall be presented and passed upon by the Building Department and inspected while being constructed or altered. Superintendent Constable declares that it is impossible to carry out the law because there is no money to pay for the number of inspectors needed at salaries that trained ability should receive; and that the civil service examination for this Department does not meet the requirements. He admits that the collapse recently of a building on Madison Avenue, in which a

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man was killed, would have been impossible if the building had been examined by a competent inspector. The coroner's jury in that case rendered a verdict in these words: "We hold responsible the Department of Buildings of the City of New York for insufficient inspection. We deplore that a lack of finances ties the hands of the Department of Buildings, while the law calls upon it to perform inspections which, under the present conditions, are practically a physical impossibility to the available force." Superintendent Constable agrees with the coroner's jury. The Department has sixty-nine building inspectors and a territory of forty thousand acres, or about sixty-four square miles of territory. During the past year four thousand buildings were erected, and watching the erection of new buildings is but a fraction of the duty that must be performed by these inspectors. Unsafe buildings must be looked after, and violations of the law in buildings that are being altered. To explain the difference between the methods employed in architects' offices and that of the Department of Buildings, it is stated that the cost of running five of the large architects' offices in New York City amounts to $350,000 per annum, and the results of the work done in these five offices must be inspected by the Buildings Department. Superintendent Constable states that the city of Brooklyn appropriated last year $72,000 to the Department of Buildings. The same liberality, if exercised in New York, would call for an appropriation of $500,000 to the Buildings Department. The salaries paid to the Brooklyn inspectors are $1,600 a year; New York pays $1,200. The increase in the work of the Department of late years has been enormous. The appropriation for the work in 1894 was $204,700. The appropriation in 1896, when three times the amount of work, Mr. Constable said, was done, was $265,000. It must be remembered that this Department has to do, not with bricks and mortar and iron, but with human lives.

❀

The experience so far with postal collecting-wagons in New York City has demonstrated their usefulness. The superintendent states that they are not intended so much to save time in the transmission of mail from points of collection to receiving-stations as they are to expedite the handling of it. For instance, under the new system, mail collected from street boxes by one of these wagons is stamped, assorted, and made ready for immediate shipment to points of destination before it reaches the station. Mail may be collected from the street boxes and taken directly to postal cars without sending it to the general post-office, or to any of the stations. There will thus be a great relief of congestion at all of the offices. The horseless wagon will, it is hoped, permit the use of the present collection-wagons at a greatly reduced expense. The new wagons will be, in other respects, the same as the present, the only difference being in the mode of locomotion. With a proper pneumatic tube service, mail would be collected and distributed in the new wagons, and delivered to the pneumatic tube stations, thus giving a postal system ideal in comparison with those now existing in most cities.

❀

Last week horseless vehicles appeared for the first time in the streets of London under the new law. Speed is limited to twelve miles an hour for the lightest cars, and five miles for two-ton motors. Operators are required to apply brakes when signaled to do so by drivers of ordinary vehicles. Several local vestries have ordered horseless carts for experimental use in the public service. Electric cabs are ready for the road, and so are electric omnibuses. Since the passage of the law permitting the appearance of horseless wagons, the English have taken hold of the new industry with much interest. They have established fifteen factories, and have already invested over $13,000,000. In last week's race between London and Brighton, however, the American Duryea motor was the first to reach the goal covering the fifty-two miles in four hours.

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Dr. R. S. Storrs's Semi-Centennial

This week is celebrated the fiftieth year of the pastorate of Dr. R. S. Storrs in Brooklyn, N. Y. The celebration includes a reception by the Manhattan Association of Congregational Ministers, a dinner at the Hamilton Club tendered to Dr. Storrs by gentlemen regardless of church affiliations, a reception and public meeting in his own church, another tendered to him by the Congregational Club of Brooklyn, and a public meeting of citizens, independent of sect, class, or party, at the Academy of Music. We undertake here neither to add to these testimonials nor to furnish a critical examination of the life or methods of the great preacher, but to point out the elements of power in a pastorate which has been remarkably successful, whether it is measured by its length or by the quality of its service and influence.

Mr. Beecher was asked at the close of one of his Yale Lectures on Preaching, "What is the cause of short pastorates?" and answered, "The mercy of the Lord to long-suffering congregations." It was a fine *bon mot;* and it is certainly true that life pastorates are not always, perhaps not even ordinarily, desirable. Nevertheless, short pastorates are at once a curse to our churches and a witness against both them and the ministry. Whether they are due to a restless desire in the churches for kaleidoscopic changes in their Sunday entertainments, or to a thinness in the ministers which incapacitates them from supplying the needs of a people for more than three or four years, or to both, the brevity of service is equally ominous. Such continual changes vitiate the instruction, enervate the church, and corrupt both church and minister. If there were nothing else to celebrate, the mere fact that a minister has continued his ministrations with a single people for half a century would be an event of far more than local importance.

But there is something else to celebrate.

Dr. Storrs entered on his ministry in 1846. The life-and-death struggle between liberty and slavery had just begun. Brooklyn was scarcely more than a suburban town, New York scarcely more than a provincial city. He has lived to see liberty's flag unfurled over every State, the public school take the place of the slave auction-block, Brooklyn grow to a city of the first magnitude, New York become the commercial and banking metropolis of a continent. And he has remained the pastor of a church in culture and social influence second to none in either city, not chiefly because of his imperial rhetoric, his superabundant wealth of historic illustration, and his cultured imagination, but because he has been interested in every problem of municipal and national life, and has been a leader in the intellectual and moral growth of the community.

When he entered on his present pastorate, the ancient tradition of Puritanism had not lost its force in the churches of Puritan faith and order. The minister was recognized as a leader in the community in all its moral life. The Puritan minister was not merely a preacher of theology on Sunday and a catechiser in theology during the week; he was the trusted counselor of his people, he was active in framing and administering the educational affairs of the

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town, he was concerned in all its local affairs, his disinterested counsels were a purifying and elevating influence in the town meeting. This large conception of the pastoral office Dr. Storrs has carried into his pastorate, but with adaptations to the changed conditions of society. His ministry has been a civic ministry. He has had an influential and honorable share in the intellectual and moral growth of the city. He has exerted a recognized influence on its schools, its parks, its public and private charities, its efforts at municipal reform. No monument which friends can erect to him after he has gone can compare in real splendor with the Long Island Historical Library, which the city owes to his exertions. But his ministry has been more than parochial and municipal; it has also been national. With his eloquence and scholarship he has sustained the cause of the oppressed in our land and in other lands. He has interpreted the best thought of the Nation in public meetings held to protest against public wrongs to humanity, at home and abroad. He has represented the missionary enthusiasm of the Church as the official head of its great foreign missionary Board. And in all this local, national, and missionary enterprise his people have given him a loyal support by their prayers and their contributions.

Yet he has won neither his fame nor his influence by "preaching politics." His public ministry has consisted, not in laying aside eternal principles to discuss political issues, but in applying to political issues eternal principles. In this respect his preaching has resembled that of the other three great preachers with whom in the early anti-slavery days he was so closely associated as co-editors of the New York "Independent"—Leonard Bacon, Joseph P. Thompson, and Henry Ward Beecher. The power of the first was keen analysis, of the second a judicial temper, of the third a passionate enthusiasm, of Dr. Storrs, culture illuminated by faith; the power of all four was a grasp of great principles and the courage of their convictions. Whenever the Church in America is charged with apostasy in the time of its trial, these four names are the adequate reply. Their statues stand in the temple of liberty by the side of Sumner, Chase, Seward, and Lincoln.

Puritan in the breadth of his ministry, Dr. Storrs has discarded, quietly but effectively, the two great errors of Puritanism—asceticism and provincialism. Both his preaching and his life have illustrated the declaration of Paul, "All things are yours because ye are Christ's, and Christ is God's." We do not know his views upon the drama, but art and literature have found in him a patron; he has mingled, like his Master, in the society of his day; and he has not advocated either prohibition or a general rule of total abstinence. Like all anti-ascetics from the time of Paul to our time, he has had to endure some vituperation from the fanatics, but it has neither provoked self-defending replies nor injured his good name.

His theology is conservative, but his conservatism is not provincial. He has never shared the notion of some of his contemporaries that Puritan theology is ecumenical, and the Puritan Church the Church universal. His historical scholarship has been too broad and too thorough to permit of this not uncommon blunder. Holding with characteristic tenacity to the views of the school in which he was educated, he has recognized the right of other minds to other and even widely variant views. It would, indeed, be an affectation to forget the one polemical episode in his life, which for a little while threatened a permanent division in the Congregational churches. None the less is it true that his general influence has been that of a pacificator. The spirit which enabled him, as President of the American Board, to guide it through six years of heated controversy to a catholic and comprehensive position at last, was not due, on the one hand, to intellectual sympathy with what we may term the progressive party, nor, on the other, to that spirit of timidity which endeavors to solve all controversies by compromises, but to a perception of the truth that the Christian Church, and therefore the missionary Board of any Church calling itself Christian, must be broad enough to include men of widely differing opinions on debatable questions in theology.

In his ministry Dr. Storrs has emphasized the pulpit; personal visitation and ecclesiastical administration have taken a second place. In our judgment, the length of his pastorate and the success which has attended it bear witness to the wisdom of this course. We do not disesteem personal and pastoral work; but the first duty of the minister is to preach, and to pursue such systematic courses of study on vital themes as will enable him in his preaching to be always an intellectual as well as a spiritual leader of his people. He who neglects his pulpit to become a mere social factor in the community, whatever spiritual force he may carry into his social intercourse, or to become a mere administrator of the energies of his church, however efficient he may be as a captain of spiritual industry, will be liable to find his pastorates short ones, and very probably himself at fifty years of age without a pastorate. Social fellowship in the church can be developed by the laity; administration can be intrusted to the laity; but the spiritual life, without which there are neither energies to be administered nor a church fellowship to be cultivated, cannot ordinarily be maintained without a cultivated, progressive, and intellectual as well as spiritual ministry. Without efficacy in the pulpit, pastoral and administrative industry is fruitless; but pulpit efficiency rightly directed will itself produce Christian fellowship and capable administration.

That, it seems to us, is the lesson taught by such pastorates as those of Phillips Brooks, Henry Ward Beecher, and Dr. Richard Salter Storrs.

Other People's Time

There is among a great many people a singular lack of the sense of the value of other people's time. No man goes to his neighbor and asks him for a hundred dollars for his own use, except upon a business basis; but there are many men who do not hesitate to ask services of their neighbors, involving the expenditure of more than a hundred dollars' worth of time, with no thought, apparently, of the value of that for which they are asking. Men understand very generally the value of money; they do not understand the value of time or of effort, and those who would be the very last to ask for a gift of money are the very first to ask for a gift of time quite as valuable. Eminent actors and singers are, for instance, constantly asked to give benefits by people who have absolutely no claim upon them, but who suppose, because they are not asking for a gift of money outright, that they are making a perfectly natural and reasonable request; as a matter of fact, they are very likely asking for a donation of five hundred or a thousand dollars. There is probably nothing which the busy American needs quite so much as time; nothing which the successful preacher or speaker, for instance, finds himself so sorely puzzled to preserve, and of which he feels so constantly the need. Men will respect a minister's rights on every side except his right to this priceless possession. For time is only another name for intellectual growth and intellectual power,

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if a man knows how to use it properly. The man who does know how to use it properly is very glad to give it where he would give money of the same value, but he objects to the assumption that in cases in which he would not be asked to give money he will give time, because time has no value.

The Bible as Literature

Whatever else the Bible is, it certainly is a collection of Hebrew literature. Its very name indicates this, for the word Bible is a transliteration of the Greek word Biblia, meaning, not book, but books. It is a collection of books, and includes legend, law, official records, historical fact, historical fiction, epic poetry, lyrical poetry, proverbial philosophy, drama, patriotic and religious addresses, biography, letters, and dream literature. The notion that this conception of the Bible as literature is inconsistent with its inspiration, its divine quality, its spiritual usefulness, is due to a relic of the Puritan notion which confounds truth and fact, and would banish the voice of imagination from the world. God speaks to all faculties and in all voices: that is the lesson which we are learning in our larger conception of the Bible as literature.

This conception is bringing back the Bible to us. Much of it has been a lost book. The whole library has stood on our shelves or laid on our parlor table, but to many a devout soul the Bible really used has consisted of the Gospels, certain of the Psalms, a few extracts from the Pentateuch, and some from Paul's Epistles. The new study of the Bible has opened other books to us, and is still opening other books to us. Professor Genung, in his "Epic of the Inner Life," has made the Book of Job intelligible and inspirational to the English reader. Dr. Griffis, in his "Rose Among Thorns," has opened to us the Song of Songs, which a quarter of a century ago it was hardly thought decorous to read in public. Driver and Cheyne in "The Men of the Bible Series" have redeemed Isaiah and Jeremiah from obscurity. The new criticism is not taking away from the Bible, nor undermining it, nor obscuring it; on the contrary, the study and interpretation of the Bible is reinstating it, reopening it, clarifying its meaning. The process is like that to which the best architects in England are subjecting some of the old cathedrals. Removing plaster and whitewash and paint, they uncover in some cases fine carvings which had been wholly lost for generations. This is what the higher criticism is doing for the Bible. It is a restoration of a splendid but obscured literary cathedral. It will make the use of the Bible wider and the reverence for it at once deeper and more intelligent. What Matthew Arnold says for himself in "God and the Bible" the higher critics might one and all say for themselves:

> "We think that there is everything in the history and actual achievements of Christianity to support its claim to the character of a religion divinely revealed for the salvation of the human race. We look with apprehension on all that diminishes men's attachment to the Bible. But that the Bible is not what men have fancied it, and that to be divinely revealed is not what men have supposed, time and experience are beginning to bear in upon the human mind. . . . We seek to show that the Bible and the Christian religion subsist, all the while, as salutary, as real, as they were ever supposed to be, and that they now come out far more real, and therefore far more truly grand, than before."

The spirit of the new criticism is affirmative, not negative; constructive, not destructive; reverential, not iconoclastic; Christian, not infidel. This is the aim and this the quality of such splendid contributions to a better understanding of the message of the Bible as are being made by such books as those we have already mentioned, and such more comprehensive works as Professor Richard D. Moulton's "Literary Study of the Bible;" "The Modern Reader's Bible" series, by the same editor, published by the Macmillan Company; and "The Bible as Literature," a volume published by T. Y. Crowell & Co., including, with additional chapters, the articles bearing that title recently printed in The Outlook.

To the Friends of Home Missions

Seven months of the Congregational Home Missionary Society's year are now gone, and during that time the receipts have been $110,000 less than in the same months last year, a decline of more than one-half. Of this falling off, $65,000 was in donations and $45,000 in legacies. During a part of this period the Society has been unable to borrow money even on good security. The consequence has been that our missionaries have had to wait weeks and even months for their salaries, a thing unknown in recent years. Large numbers of them are still waiting, and the Society, having now reached the limit of its credit at the banks, has no recourse but to its friends.

The average receipts of the last five years, including two years of business depression, had been $447,000. The Committee, therefore, felt safe in making a reduced apportionment of $417,000 for the work of the year. But no foresight could provide against so enormous a deficiency in the receipts.

To meet the emergency the Committee have first sought to cut down expenditures, endeavoring to save as much as possible from the present limited apportionment. They have also appropriated to the work of the current year the entire remainder of the Stickney legacy, which seems to have been provided providentially for the present crisis, than which none other more serious is likely to occur. This exhausts all available funds. There is no legacy or reserve of any kind upon which we can henceforth depend. Nothing can avert intense suffering on the part of our missionary brethren and another burdensome debt at the end of the year but prompt and generous collections from the churches, and large and self-denying individual gifts.

Once more the great home missionary enterprise, which is not ours but the Master's, is thrown upon Christian hearts. We are involved in an exigency that suggests renewed consecration, confession, and prayer. May we not hope that in the closet, at the missionary concert, and in the public services of God's house, these precious interests may be remembered, and that, in these times of returning prosperity, earnest supplications, with thanksgiving, may precede and accompany the riches of our liberality as those riches are poured out in noble and generous gifts. The need is real, and it is urgent.

In behalf of the Executive Committee,

THE SECRETARIES.

We give this appeal for the Home Missionary Society a place of prominence on our editorial page, because we wish to give it emphasis in the eyes of all our readers. The times have been hard, no doubt. The appeals for the Armenians, for the suffering poor close at hand, and for election funds, have been urgent. These facts are perhaps sufficient to account for the otherwise extraordinary falling off in the receipts of the Home Missionary Society. But they do not help the missionary preachers in the West. Do you remember that every preacher who fails to pay his debts promptly brings by that very fact discredit on the Church? Do you remember how many men there are whose answer to the question, "Which is the first commandment of the law?" would be, "Owe no man anything"? Do you consider that an empty treasury in a missionary society means not only suffering to the missionary, not only impairment of the work, but also dishonor to his cause?

The times are better; the election expenses are over; the calls of the poor at home are to be less. Let the first effect of the improvement in conditions be felt where it is most needed. And where is it more needed than in the homes of ministers, ill paid at best, and now long waiting for any payment?

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The Situation in Armenia

By Grace N. Kimball, M.D.

THE situation in Turkish Armenia is such as to make it the solemn duty of every one calling himself Christian to obtain definite information in regard to it in order to arrive at intelligent, well-founded convictions.

For not only does the solution of this question mean very much in the progress of European civilization and prosperity, but it is also to have a wide-reaching effect on Christianity itself either for better or worse.

One who has not been in Armenia (and by that I mean, not Constantinople, but in Armenia itself), however well read or interested he may be, can have very little idea of the actual situation at the present time.

The Government, from the Sultan down to the petty local official, is thoroughly imbued with the idea that the Armenians are rebels, are plotting and working toward a revolt, and are hoping to establish themselves in autonomy, and to drive out the Moslems, or in their turn to persecute and to massacre such as may remain in their borders.

So fiercely have the fires of the characteristic fanaticism of the Turks been fanned by official action that they simply refuse to accept the most convincing proof of the innocence of the mass of the Armenian people—wishing rather to believe, and to act ruthlessly on the belief, that the opinions and plans of the few are shared by the many.

The common people, Turks and Kurds—even more fanatical and ignorant than the official class—only too eagerly follow the initiative given, having the common motive with their rulers of reaping a rich but short-lived harvest of pillage and despoliation. Many of both the official and non-official class feel that the last days of Turkish domination have come, and that whatever of personal gain is to be snatched from the crumbling ruins must be snatched quickly.

On the Armenian side, out of the estimated 2,000,000 of that nationality in Turkey, not less than 100,000, or 1-20 of the whole population, have either been killed or forcibly converted to Islam. A few thousands have secretly or openly succeeded in leaving the country, and all who possibly can do so are following their example.

The death-rate from endemic and epidemic diseases, made a hundred-fold more virulent through the untold hardships and unnatural conditions imposed upon the people, is rapidly increasing. At the same time the marriage and birth rates are falling off still faster. All these factors aid very materially to bring about that consummation so devoutly desired by the Turk—Armenian extermination.

Of the uncomputed remnant of the Armenian people, it is perfectly within the truth to say that not one out of a hundred know or care anything about revolution, or the political situation in any of its phases. Their one and only desperate desire is peace and reasonable security at any price or from any quarter. They are perfectly willing to remain under Turkish rule, and only inarticulately beg for the permission to live and work. I am aware that this statement may be challenged by some, but I make it carefully, and as the result of close contact with practically the whole population of one of the largest and most typical of the provinces of Armenia. But very much in evidence to the Turkish Government, and increasingly so to the general public, is that small but active and often ill-advised body known as the Armenian revolutionary party. This, so far as Turkey is concerned, is an extraneous and invading body, with a by no means strong following in Turkey itself—a following composed almost entirely of men under thirty, a large per cent. under twenty years of age. Whatever hot-headed demonstration has characterized the revolutionary policy—to agitate with a view to attracting, or rather forcing, the attention of Europe and England—these demonstrations have met with quite as bitter condemnation from the great mass of localized Armenians as from the Turks themselves.

And herein lies the atrocious guilt of the Sultan and his Government, that thousands of innocent lives have been ruthlessly sacrificed, while only the clumsiest effort has been made to seek out the real offenders, and comparatively few have ever been brought to justice.

The political infidelity of the few has been made a pretext for carrying out a policy of absolute extermination of an innocent and most valuable people, in obedience to a mad and inexplicable prejudice against them in the mind of the supreme ruler.

So we have, at the present moment in Turkey, the Government and the Moslem population utterly alienated from and fanatically suspicious of the Armenian minority. They are ready at the slightest pretext in any part of the country, or in all the country, to go off into one of those oft-repeated debauches of butchery, restrained only partially by the undecided menaces of the European Powers, and by the ever-increasing precariousness of domestic politics and finances.

On the other hand we have the Armenian people, decimated, demoralized by fear, and impoverished to a degree that is inconceivable to the Western mind, every department of trade and labor closed, and with, at best, but momentary security to life and property.

This condition of things has existed for two years and three months—each month worse than the one before—witnessing more than the realization of the worst fears, and seeing hope of rescue or relief ever growing fainter.

Still the European deadlock holds. And still the Sultan, with a hopelessly bankrupt treasury, with an utterly rotten and demoralized bureaucracy, with his Moslem people excited to unquenchable fury against his Christian subjects, with thirty to forty thousand Hamidieh Kurdish cavalry, fully armed and equipped, ready at any moment to declare autonomy if they are punished for murdering and pillaging their Christian neighbors—still Abdul Hamid II. *talks* of reform and *means* extermination.

Meanwhile 200,000 Armenian families, robbed of everything, and, by the conditions which obtain, cut off from the ordinary means of earning a living, are looking to the Christian West for the meager necessities of life this winter. Probably 75,000 breadwinners have been lost to their families during the past two years, leaving approximately 300,000 helpless and destitute women and children. How can we Americans help in this situation, which, without doubt, appeals to every one?

First, there is the power of the influence of our great Christian Government to be thought of as a factor in bringing about a radical and permanent solution of this question; for, after all, it is the solution that the world groans for, and not the cheap palliations that have been supplied at such enormous outlay of life and of money.

England ought to feel—it is a disgrace to our Christianity that she has not already felt—that the United States Government is with her, heart and soul—and *fleet*, if need be—in the defense of humanity. And this does not mean the demolition of the Turkish Empire. It should mean the constituting of a power strong enough to either reinforce or restrain the Turkish Government in such an effectual way as to make life once more possible for all right-minded and innocent people in Turkey, be they Christian or be they Mohammedan. For it is not generally appreciated, perhaps, that thousands of the Mohammedan population, as well as the Christian, are reduced to great want and suffering by the general social and economic demoralization. I am quite aware of the great delicacy of the international situation and of the futility of merely spasmodic outcries from press and platform. But it is a question for our National conscience how far we as a people are justified in pursuing a policy of selfish non-interference, when our

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National influence and prestige can unquestionably do so much toward a safe issue from this intolerably cruel situation.

Our representative at Constantinople should be a trained diplomat—the best we have. Our consular service should be so enlarged and strengthened as to become adequate to our Minister's needs for supplying information and for enforcing his demands for the protection of American interests. A Minister in Constantinople must have consuls in the interior, else it is virtually impossible for him to know the conditions under which his constituency is living, or to aid them when in danger or difficulty. Ever since British consulates were established in the interior of Turkey, American citizens in that country have been very largely pensioners on British consular service for protection, and for the transaction of all consular business. This great accommodation and benefit has been generously given by the British Government and by its consular representatives.

Is it not time, and is this not the time, that our own flag should mean power and protection in Turkey?

Again, as to our fleet. I have myself many times been an eye-witness to the wonderfully reassuring influence on all classes of a foreign gunboat. Russia has for months kept one or two naval ships in each of the Turkish Black Sea ports. And while we know this is not for humanitarian reasons, yet the panic the population experiences when the ships withdraw shows clearly what a great factor for protection and peace their presence is. Why can we not keep a strong squadron in the eastern Mediterranean, not as a menace to Turkey, perhaps not even to add to the Sultan's already sufficiently distracted condition by pushing indemnity, but to be there, adding strength to our diplomatic standing, giving the English Government the benefit of its co-operation, and acting, as it undoubtedly would, as a "steadier" to the general situation? No power on earth can for a moment suspect us of ulterior motives.

Thus we see that to really help the Armenians we must contribute to the forces which shall bring about political relief. But we must at the same time alleviate their immediate mortal distress.

It is quite safe to say that from Constantinople to Persia, from the Caucasus to Mesopotamia, nine-tenths of the Christian inhabitants of every city and village are reduced to dependence on outside aid for daily bread, clothing, and fuel. Orphans by tens of thousands are wandering homeless and helpless. Thousands of widows have no refuge or protection against the evil intentions of their Turkish neighbors.

These make crying demands on our human and Christian sympathies. Money may be sent safely and expeditiously to Constantinople, and thence to the various centers of relief work. At each of these centers there is a body of experienced men and women, missionaries and British consuls, who will distribute the relief in the wisest possible way. Two or three cents daily will feed one person, while $1 will go a long way toward clothing an individual or furnishing the winter's fuel for a family. The condition of the widows and orphans, however, is one which appeals most strongly to our sympathies, as it offers also a most useful avenue of Christian benevolence, an opportunity of relieving desperate present need. Moreover, the establishment of orphanages under missionary supervision would utilize our large mission plant and put our work on a footing difficult of attack by either Turk or Russian. Twenty-five dollars will take one of these poor, hungry, shivering children out of the street or from some hovel where he finds precarious shelter, and put him into a comfortable Christian home. The same sum or less annually will enable a homeless widow to become self-supporting, and to care for her own or others' children in these orphanages.

It is to be earnestly hoped that all who have given in the past to the relief of the Armenians will continue their gifts through this winter, remembering that, much as their gifts were needed last year, they are more generally and even more desperately needed this year. It is to be hoped also that all societies, clubs, and collecting agencies heretofore working for this purpose may reorganize with redoubled zeal.

It is also worth remembering that all aid so given means not only material relief to these sorely tried people, but in a very real way it means a moral support without which they would well-nigh lose faith in God and man.

Vassar College, Poughkeepsie, N Y.

The Christ We Preach

By Professor C. A. Beckwith

In Two Parts—II.

While the newer thought of Christ brings into clearer light humanity and divinity, none the less it presents him as a person. We do not hesitate to speak of him as a person, and that, too, in every sense in which a person is known to us. It is as a person that he is making his impression upon the life of the world. To this end a number of causes have ministered.

One is a renewed study of the New Testament with a view to a truer conception of him. Read again your Synoptic Gospels, and see if in their picture of Jesus from the infancy to the ascension there is remotest suggestion of aught but a single consciousness, developing and acting from one center of choice. Study once more the Gospel of John, and say what reason you discover for believing in two distinct, co-existent natures in Jesus. Or, again, as you turn to the great letters of Paul, where is his agreement with the pseudo-Athanasian Creed? True, he does speak of Christ at one time as man, at another time as the Son of God, through whom all things were created, and in whom they realize their ideal end. But he seems to have no suspicion that he is referring to a divine being who has added to himself a finite nature. His metaphysical theory, like that of John, of the person of Christ, is only in the most scanty way intimated. If John says that the Logos became flesh and dwelt among us, Paul declares that though Christ was in the form of God, yet he emptied himself and became in the likeness of men; that, though rich, yet he beggared himself that he might enrich others. It was, then, as a person, apart from metaphysical subtleties, that Jesus made his immediate impression upon his disciples; as a person he was presented by the preachers of the Apostolic Church.

We are not under bonds to comprehend all that is included in the personality of Christ. For we are, in large part, strangers to our own nature. We cannot discriminate between our rational self-consciousness and the instinctive intelligence of the lower animals. Nor are we able to define the limits of the principle of choice. When we come to the line that separates our independence from our relative dependence upon God, we have no theory to propose. Why, then, should we fancy that we can wholly fathom the person of Christ, or infallibly describe all the elements of his nature?

The history of attempts of this kind would seem to be quite enough to ward us off from a repetition of the same. Such a Christ as these futile efforts present cannot be brought into intelligible, living apprehension, to say nothing of the needs of faith. Take, for instance, the statement of the Council of Chalcedon. Christ is to be confessed as "one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably: the distinction of natures being by no means taken away by the union, but rather the property of each nature being possessed and concurring in one person and one substance, not parted or divided into two persons, but one and the same Son, the Word, the Lord Jesus Christ; as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ has taught us."

Wherein, then, it may be asked, lies the worth of such definitions of the person of Christ as are found in the creed just cited, or in the Westminster Confession, or the XXXIX. Articles? Are they to be summarily discarded, treated as relics of ancient armor, good for their day, but no longer of any use except to fit out theological museums? By no

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means. But they stand as witnesses to the indestructible conviction that Jesus Christ was not only Son of God but also Son of man, not only divine but also human, not only proper Deity but also perfect man. Their framers felt, just as we feel, that, on the one hand, here was the unveiling of the essential nature of God; and, on the other hand, in him was the complete realization of all that man can become. No doubt dialectics can go no farther in analysis and logical formula as to this unique personality. But we hold not less firmly than they to the essential truth they sought to enshrine in their doctrine of the two natures. And if God and man are not to be arrayed in the sharp antithesis in which they were set by the Church Fathers, then some other statement, holding equally to the Deity and the humanity, may yet be framed which shall more adequately present the belief which the Church has held from the beginning. But whether thus framed or not, nothing must be allowed to rob us of the certainty that Christ was and is a person, the only perfect person whom men have ever known.

5. Ethical interest in Christ has come to the front. If religion is in its last analysis ethical, it would seem as if this must have been the dominant note throughout the history of the Church. But, instead, the Church has been unconsciously occupied in laying a double foundation for this, its noblest development.

One of these foundations is theological. To the service of this have been brought the richest treasures of every system of philosophy. No relics dug from the ruins of ancient cities would be more curious than a collection of the metaphysical speculations by which the nature of Christ has been investigated and explained. By a dialectical skill unsurpassed in any other department of human thought, the divinity of Christ was explored and in terms of exactest meaning defined. Indeed, it is sometimes hard to say how much of the divinity of the creeds is real and how much the product of philosophy. At first sight this seems the more strange, since the preaching of the Gospel in the Apostolic age, making little or nothing of philosophy, was in great part to men of simple minds; indeed, on the one hand it claimed that the wisdom (philosophy) of the world was foolishness with God, and, on the other hand, the Gospel was accounted by philosophers to be itself foolishness. And yet, as Hatch ("Christianity and Greek Philosophy," p. 125) points out, "it is the more remarkable that within a century and a half after Christianity and philosophy first came into close contact, the idea and methods of philosophy had flowed in such mass into Christianity, and filled so large a place in it, as to have made it no less a philosophy than a religion." And this process has continued until the present time. Even now in some quarters, if the divinity of Christ is to be placed on a secure foundation, confident recourse is had first of all to metaphysics. Dialectics are applied to the inner nature of God, substance and attribute are investigated, and the entire outfit of philosophy is called into requisition. In this way no doubt the divinity of Christ may be affirmed, but no one need be surprised if the result is one mainly valuable for systematic theology, of less worth to religion and the preacher of the Gospel. No wonder if the hearers care little for such a message, when instead of bread they are offered a stone. As a problem of philosophy, the person of Christ presents a question of the deepest concern. The reason has its rights, and men will never cease to bring to the personality of Christ their deepest thought, their keenest logic, their questioning hypotheses, their amplest learning. But Christ is more to us than a haunting problem of the reason.

Thus the other element in him which has engaged the attention of the Church is what we may call in a narrow sense redemptive, soteriological. From the first Christ has been thought of as a Saviour. His relation to men in sin, as a ransom for sin, a deliverance from its guilt, a propitiation, an expiation, has been a constant message of the pulpit. It is this fact which has given such emphasis to the cross, the blood, the death of Christ. This is why the atonement has absorbed so much attention in the thought of the Church. The evangelist has gained his power over men in proportion as he has confined himself to this feature of Christ's relation to men. Far be it from me to appear to depreciate an element in the person of Christ which has shown its mighty power in the transformation of countless human lives, and which is the central note of the song of the redeemed in heaven. What I do say is, however, that only a part of this transcendent reality has been seized in the preaching of the Gospel. There is demanded, not a surrender of former positions, but an exhibition of the redemptive worth of Christ—that is, the showing of his ethical power.

This is, as I conceive it, one of the leading lines of advance in Christology in our day. The fact is made evident in many ways. For instance, we no longer rely on predictive prophecy or on miracles as the main proof of the divinity of Christ. Many of the prophetic words once cited for this purpose, when interpreted with reference to the age and circumstances of their utterance, are not now available for a use which even the prophet himself would have disclaimed. It is only as Christ is the perfect expression of the divine love of which the whole development and the highest spirits in Israel were by their very nature anticipative and preparatory, that we speak of him as the fulfillment of prophecy. And not in wonderful works of power, not even in a bodily resurrection, can one discover the most convincing evidence of his divinity. The miracles of Christ are more difficult of proof than the divinity of Christ. We are, therefore, compelled to reverse the older methods of apologetics. Not the miracles, but the character of Jesus, is our first concern. On nearly all persons alike his character makes the same impression. The unbroken communion with the Father, the perfect inward spiritual purity, the love, the unfailing tenderness, the inexhaustible compassion that gave itself so long as it might in life, and, when this was no longer possible, poured out the life itself in death—this is our testimony to his divinity. And he who runs may read.

Not alone as affording a worthier conception of the divinity of Christ, but especially as providing the most powerful law and impulse to moral living, is the ethical aspect of Christ of service. When the theologians affirmed that there was redemptive value in the life as well as in the death of Christ, they struck the keynote of this new message. Now, however, we are told that there is danger of the life of Christ receiving the emphasis once given to the death. And there are indications that this expectation may be realized. One is the many recent studies in the life of Christ from the historical, critical, or interpretative point of view—all seeking to reach a juster ethical conception of his person. Another is the waning interest with which particular theories of the atonement are received. Still another indication is the complaint we have all heard that preaching is becoming almost wholly ethical. Now, if we are to call that preaching ethical which is dry and abstract and scholastic, which fails to kindle the emotions and to inspire to right living, then the less we have of it the better. But so far as preaching has the ring of the Sermon on the Mount and breathes the spirit of the good Samaritan, and, drawn from the love of the Saviour, inspires to a life in principle like his, then not only will we not complain, but beg our pastors to give us more of it.

This ethical presentation of Christ has a special message of enlightenment for two great classes of people: first for the large number of men in Christian congregations who need to be shown that they are Christians, for the most part, in all but name; and then for scores of timid and sensitive souls who, never having had any great emotional experience in religion, are closely following the Master in the unobtrusive service of love, yet who hesitate to call themselves by his name.

The secret of Jesus's life is gathered up into five short words, so simple that even a child cannot mistake them: "He went about doing good." It is the business of the pastor to ascertain what this means, to interpret its rich contents to his people, and to make it contagious.

These, then, are some of the features of the person of Christ which are becoming more prominent than they have

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ever been in this special form: the actual and yet the spiritual Christ of the Gospels; the humanity of Christ; the deity of Christ; the unity of his person; and his ethical worth. From this survey it is evident that a reconstruction of Christology is already under way and is rapidly advancing to a higher synthesis. Reconstructions have already taken place along other lines of religious thought. Salvation is no longer limited to the soul, but includes the whole man. Righteousness is neither imputed nor transfused, but character. The church is not ecclesiasticism, but Christian service organized. Human life, instead of being a probation for another—the only real—world, is here and now in contact with eternity.

We should, therefore, expect reconstruction of doctrine concerning Christ. We need fear no changes here, provided only there is given a truer and more effective presentation of him whom we worship and serve. It is of no avail to rehabilitate our conceptions in the outworn phraseology of the first centuries. Such terms as essence, hypostasis, substance, distinction of natures or of nature and person, are foreign to our habits of thought. Their usefulness mainly ceased when the philosophy of which they were the expression passed away. But with the surrender of the philosophy, we do not give up the reality which the fathers sought to define. A similar assertion may be made of certain terms of the New Testament, as Logos, Image of the Invisible God, Radiance of God's Glory, Very Image of his Substance, the Beginning of the Creation of God. The moment we try to imprison these words in the hard and fast lines of metaphysics, we not only miss their meaning and ignore their latent capacity for suggestion, but also lose the living Christ among dead forms. Even Jesus utters words liable to be misunderstood, if we narrow them down to a bare literalism: "I am the Life, the Light, the Way, the Resurrection, the Bread of Life." Rather must we receive these words as luminous parables flashing forth suggestions from a living center. Under whatever figure of speech and philosophic form, it is our business to find and state in language intelligible to men of to-day the "truth as it is in Jesus." This need finds a voice in a recent sermon: "We want as never before a Christ whom men can see, whom they can understand, in whom they can believe without doing violence to all their common sense." Whether it is possible perfectly to satisfy the foregoing requirement or not, it must at least be our aim to make the person of Christ a rational object of faith.

In this reconstruction of doctrine concerning Christ we may not hope perfectly to rationalize all that faith apprehends. For when we have done our utmost to uncover the mysteries of his person, there remain to us, as to all who have preceded us, regions of reality, depths of meaning, sources of power, which we can feel but cannot explain. Their presence in the historical Christ is witnessed to in such words as these: "Depart from me, for I am a sinful man, O Lord!" "Never man spake like this man!" "Truly this was a Son of God!" "My Lord and my God!"

It is no objection to a view of Christ that it makes large demands on faith. Any presentation which is to seize the reality of this incomparable life, which is to account for its mighty impression on human thought and conduct and worship, which is to kindle into enthusiastic and permanent devotion the homage of great souls, inspiring to self-realization and the service of God and man, must enshrine a personality of exhaustless possibilities.

This reconstruction of our view of Christ is profoundly affecting conceptions of the incarnation, the atonement, and the exaltation.

As to the incarnation, there is less and less insistence on the way the "Word became flesh." On the one hand, there is the difficulty raised by Biblical criticism concerning the stories of the infancy of Jesus; then the total disagreement among the theologians in their theories of the Kenosis, so that to many people the older form of statement seems ready to vanish away. On the other hand, there is the thought of man's kinship with God; and, further, that view of development in which God is seen to be continually pouring the fullness of his own life into the finite, in orderly progression and ever higher forms, thus creating the presumption of a consummation of which all past movements of the world had been till Christ prophetic. The incarnation is thus not a break in the manifestation of the divine, but a rational goal and personal completion of the evolutionary process which is ever towards the perfect expression of the divine. And the perfect expression of the divine is love.

The new views of the person of Christ are also powerfully influencing conceptions of the work of Christ. Ideas of substitution, embedded in terms of a realistic and bygone philosophy, a governmental theory which finds in God a great moral Governor administering the world after the pattern of an earthly king—these, as exclusive presentations, are losing their hold on men, since they are felt to be but partial aspects of an infinite truth. Some better statement must be found of the fact that God was in Christ reconciling the world unto himself. Whether the atonement was the sole aim of God's revelation in Christ or not, one thing is clear: it has only one ultimate principle—it is grounded in the divine Fatherhood. The moral necessity of love to sacrifice itself in behalf of the needy finds here its supreme exemplification. The atonement is thus one moment in the coming forth of infinite love for the realization of sonship in man. Its character is ethical, determined by the relations of personal beings. It is God's mode of seeking men: not by denial of his own nature, not by surrender of his supremacy, not by hiding from himself the unreason and ruin of sin, not by turning himself from the soul that tramples upon his goodness; but, unchanged by defiance or neglect of man, drawing near with forgiving love, he subdues the power of sin and wins response to his gracious self-giving in Christ.

Finally, if our thought of the Christ is true, then his exaltation gains a far wider significance. In the older theologies, and I believe, too, in the training of our older pastors, there was a singular incompleteness of teaching on this point. It was, indeed, held that Christ had been exalted to supramundane glory, but the inner nature, the ethical and spiritual power, of this fact was but inadequately conceived. The apostolic view is, however, the only one which is valid for faith. The exaltation of Christ is not simply his withdrawal from the sphere of human activity and suffering into a celestial world, however glorious; it is his continued, ever-mightier self-manifestation in men, the carrying forward of his redeeming work henceforth in the Spirit. His intercession is thus his unceasing mediation in the unseen world of redemption from God to man. The Parousia, the Coming of Christ, is an increasing revelation of his presence ever more completely embodying itself in human society on till the consummation. If, according to Bishop Westcott, there is a "Gospel of Creation," or if, as Professor Orr asserts, "the entire creation is built up on redemption lines;" if, again, humanity is the head of creation, and the incarnation is the highest point of God's personal revelation in man, then from that living center established in human history is to go forth, until the consummation, the redeeming activity through which Christ is to "fill all things"—the inner center of harmony throughout the universe. Christian ethics is, therefore, a study of the individual and social ideals towards which Christ is leading men. The history of the Church is the story of the Christ energizing in the thought and affection and service of those who receive him. The great movements of humanity, social, industrial, political, philosophical, and religious, are inspired by the unseen Lord, who will also guide them to their rational goal. Thus do we interpret the words: "Lo, I am with you alway, even unto the consummation of the age."

The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litany;
While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee.

—*Susan Coolidge.*

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The Religious Training of Children

By the Rev. Philip Cole

Professor Drummond, in his "Ascent of Man," calls our attention to the advantage of the long period of infancy and childhood. The young of the lower animals stay with the parent only a short time, while the child remains dependent upon the human parent for many years. The eternal fitness of things shines out here, for the parent in the case of the lower animals has little experience to impart to its young, while the human parent has a great wealth of experience to impart to the child. This transference of experience requires as one of its conditions obedience to the parent. There is, therefore, the strongest natural basis for the fifth commandment. The particular point which I wish to emphasize is that this obedience on the part of the child should be required just as faithfully in religious matters as in secular.

As a matter of fact, in many families this religious obedience is not faithfully required. The child is too often left to his own inclination. His parents require him to attend the public school, but the slightest childish disinclination seems to justify absence from the Sunday-school. If the suggestion of the parent, supplemented by a little coaxing, does not start the child toward the church, nothing further is done about the matter. I suspect that one cause for this too common state of affairs is to be found in the religious tolerance which is grounded in our national life. The American principle of allowing men to worship God according to the dictates of their own consciences is sound and healthful. But many parents seem to assume that this religious freedom is to be extended to children of tender age as well as to adults. The parents are in duty bound to provide religious culture for the child. At an age when some parents leave it to the inclination of the child whether he shall attend Sunday-school or not, the child is not thought competent to select his food, or his dress, or his companions. If the child is subject to the guidance of parents and teachers in his secular studies, why not in his religious studies? These religious studies are certainly not less important than the so-called "bread and butter studies." Christian parents believe that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The child ought to know portions of the Bible as well as he knows portions of the history of the United States; he ought to know the principles of Christian doctrine as well as he knows the principles of physiology. The reader will see how these statements emphasize the importance of the Sunday-school and of Bible teaching in the home. At the same time we are reminded how sadly inadequate many of our Sunday-schools and homes are. It would be the highest Christian wisdom for our churches to pour large sums of money into the Sunday-schools, equipping them with specially trained teachers. During the week the children might then receive the same pastoral care as is now given to the members of the church. In a large parish the pastor of the church can discharge only a part of his duty to children; the work might be efficiently done if there were several paid assistants who devoted all of their time to the Sunday-school. The work is now done in our Sunday-schools by consecrated officers and teachers; but these officers and teachers, who are busy men and women during the week, cannot accomplish what could be accomplished by trained workers giving their whole time to the work.

The hopeful fact is that this religious knowledge faithfully implanted in the mind of the child acts there like vital seed. "The words that I speak unto you," said Christ, "they are spirit and they are life." Even if the child is not soon converted, this knowledge does not wholly lose its efficiency, for it is constantly coming up in connection with the providential events of life; it presents itself in the form of moral light and motive; and the Holy Spirit uses it in his work upon the heart.

The parent should require obedience from the child *in the formation of Christian habits*. The parent molds the social and industrial habits of the child; why not the religious habits? Thus the parent can teach the child the habit of prayer; the habit of giving to religious and charitable causes—a most important habit if a proper proportion of the rapidly accumulating wealth of this country is to be devoted to high and holy ends, and if those who are increasing in wealth are to be saved from the vulgarity and the materialism which wealth often engenders. Then there are also the habits of Christian self-denial and courtesy. There are many homes where such habits are formed most carefully, and there the children beautifully exemplify the precepts of Christ, almost without knowing it. We speak of some boys as "little men," some girls as "little women;" so some children of very tender age may be called "little Christians."

In addition to requiring obedience, let the parent make the whole environment of the child strong and healthful in religious sentiment, warm in personal religious influence, and stimulating to faith and virtue. The Holy Spirit works most effectively upon well-instructed minds, and the will yields most readily in one whose heart inclines to righteousness and love.

It is possible that a child thus trained to obedience will become a skeptic; but he will be saved from that moral lawlessness which is so often the consequence of a denial of God. A professed atheist is sometimes found whose life seems morally upright, and men who are out of sympathy with the Church point to him and say, "See what is possible without religion!" Let it be remembered that many professed atheists are living upon the moral force of an early religious training, and are constantly fed and stimulated by the influence of a Christian society. A good moral life is almost sure to follow.

There is one quality in which the average American youth seems to be deficient, and that is reverence. I believe that reverence is fundamental, and that it exercises the utmost influence over life and character. The learning of religious obedience cannot fail to increase reverence, and thus to issue in a great national benefit.

John Brown at North Elba

By Elizabeth Porter Gould

Visiting recently the home of John Brown in the heart of the Adirondack region, I could but picture the hero—"type and synonym of the just," as Alcott called him—introducing himself to Gerrit Smith (in 1848), some two years after the small colored colony had taken up with the latter's offer of land for farms. "I am something of a pioneer," he said. "I grew up among the woods and wild Indians of Ohio, and am used to the climate and the way of life that your colony find so trying. I will take one of your farms myself, clear it up and plant it, and show my colored neighbors how such work should be done; will give them work as I have occasion, look after them in all needful ways, and be a kind of father to them."

And so it happened that this "rarest of heroes," as Emerson called him, "living to ideal ends, without any mixture of self-indulgence or compromise," left in his forty-eighth year the wool business in which he had been engaged, and removed with his family from Springfield, Mass., to this township of North Elba.

His daughter Ruth tells how the day they crossed the mountain from Keene it was rainy and dreary; but her father kept up their spirits by pointing out things new and interesting on the way. Every little while they stopped to get a cup of water from the sparkling streams. The mountain scenery seemed to them "awfully grand." Their father urged them to notice the fragrance arising from the spruce, hemlock, and balsam trees. Their driver from Westport through the Keene Valley was a negro called Jefferson, who was going to North Elba to live. At last, after crossing the mountain from Keene, they came to the farm, with its cabin and barn, which had been secured for their home. It seemed very small for a family of nine, said the daughter. "It is small," said the father, "but the main thing is, *all* keep good-natured."

The one good-sized room below was the kitchen, dining-

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room, and parlor. There were a pantry and two bedrooms, while a chamber furnished a space for four beds.

The first morning after their arrival the father hired a negro escaped from slavery to help on the farm, making ten in the family. The mother being out of health, a colored widow was employed as housekeeper and cook.

As from boyhood days John Brown had been planning how he could help the slaves, the way now seemed to open. Immediately he began to assist them by surveying their land, teaching them habits of industry and thrift, and even buying provisions and clothes for the most needy. He worked in every way for their rights. He soon introduced his favorite breed of cattle—Devons—his sons Oliver, Watson, and Salmon driving them from where he had bought them, near his birthplace in Torrington, Conn.

It was in this little first home of John Brown that Mr. Richard H. Dana and two friends, as travelers hungry and worn, came for refreshment. In the "Atlantic Monthly" for July, 1871, he tells of the primitive life of this "tall, gaunt, dark-complexioned" pioneer, a "grave, serious man with a marked countenance and a natural dignity of manner—that dignity which is unconscious and comes from a superior habit of mind." At table he says there was a "solemn grace." He observed that he called the two negroes by their surnames, with the prefixes of Mr. and Mrs. He was introduced to them in due form—"Mr. Dana, Mr. Jefferson." There seemed to be an "unlimited family of children, from a cheerful, nice, healthy woman of twenty or so (Ruth), and a full-sized, red-haired son (Owen), through every grade of boy and girl, to a couple that could hardly speak plain." Finding them at breakfast one morning, he was reminded of the patriarchal era, for Mr. and Mrs. Brown and their large family of children, with their hired men and women, including three negroes, all sat at the table together. Their meal was "neat, substantial, and wholesome."

This description of John Brown and his family seemed to be corroborated in the incidents told by the man who drove me to the now famous grave. As his sister had married one of John Brown's sons, there seemed to be authority for what he said. As we passed a little schoolhouse within a mile or so of the place, he said that was where he went to Sunday-school as a boy, when John Brown was the superintendent. He remembered his preaching there to the people. He spoke particularly of his being a tall, serious-looking man, with one idea in his mind—the extinction of slavery. "The negroes," said this man, "ought to honor him, for he gave his life for them." Everything seemed secondary to them, to which arrangement his family seemed to consent.

This fact is illustrated in the story the daughter Ruth tells, how, when her father had made up his mind to go to North Elba, he asked them all if they should furnish the parlor with the little money he had to spare, or save it to buy clothing for the colored people. The family all said, "Save the money." Once John and his son John walked from Elizabethtown to North Elba in order to save money. Economies abounded for the cause.

When Mr. Frank Sanborn, the friend and biographer of John Brown, made his first visit to the family, in 1857, they had left this little first cabin for the house John had built himself, about two years after their coming to the wilderness. This is the house and farm which to-day have become his memorial. At that visit Mr. Sanborn says the house had but two plastered rooms, yet two families lived in it. Upon his second visit, three years later, when the tragedy at Virginia was all over, he says there were two widowed women besides, whose husbands were killed at Harper's Ferry. On both occasions he says he slept in a little chamber, partitioned off with a rude framework, but not plastered, the walls ornamented with only a few pictures, among them a portrait of Brown. (I wondered if this was the picture now hanging in the little room where we were invited to register. I think it must have been, as we were told it belonged to the house.)

Arriving at nightfall, Mr. Sanborn says he was "closely pursued from the shore of Lake Champlain by a snowstorm, which murmured and moaned about the chamber all night." In the morning he found a small snowdrift on his coverlet, and on the floor near the bed another which had sifted through the roof. This was in February. I thought of all this when Mr. Reuben Lawrence, the faithful custodian of the place for twenty-six years, told of the cold winters he had experienced there, it having been forty-six degrees below zero last winter.

But in spite of the cold and the loneliness, John Brown was ever in love with this region he had chosen for his home and burial-place. He ever felt it to be a good refuge for his family when away on his campaigns. Although to the visitor to-day the immediate surroundings may seem somewhat barren and unattractive, yet the fine view of Whiteface Mountain from the front piazza, and of Mounts Marcy and McIntire—the other two highest peaks of the Adirondacks—on another, give it special interest. The horizon, on all sides, with its abiding hills, is broad and inspiring. Looking about the house, one can but be reminded of the domestic life which flowered there with such heroism and simplicity. I recalled the story Mr. Sanborn tells in his biography, of how the pioneer father, finding on his return from a two years' absence that his daughter Ellen, whom he had left an infant, was old enough to hear his favorite hymn, "Blow ye the trumpet, blow," took her on one knee, and daughter Annie on the other, and sang it to the tune of Lenox. It had been his custom to sing all his children to sleep with it, and some of his grandchildren. When it is remembered that he had seven children by his first wife, and thirteen by his second (seven of whom, however, died in childhood, three in one week), the task, it will be seen, was no easy one. But his tenderness in domestic affairs was always noticeable, not only when with his family, but in his letters to them. In one written during his campaign of 1858 he says: "The anxiety I feel to see my wife and children once more I am unable to describe. . . . The cries of my poor, sorrow-stricken, despairing children, whose 'tears on their cheeks' are ever in my ears, may, however, prevent my enjoying the happiness I so much desire. But courage, courage, courage! the great work of my life I may yet see accomplished (God helping), and be permitted to return and 'rest at evening.'"

After his son Frederick had been cruelly killed in Kansas, he said, "If I thought I had one bit of the spirit of revenge, I would never lift my hand; I do not make war on slaveholders even when I fight them, but on slavery." And when he wrote to his family of his conviction, by the Court, of treason and murder in the first degree, he said he felt no consciousness of guilt in the matter, nor even mortification on account of his imprisonment and irons; he felt perfectly sure that very soon no member of his family would feel any possible disposition to blush on his account.

To one reading this, and his last letters, so full of Christian faith and courage, the words of the leading young lawyer, John A. Andrew (afterwards Governor) in the excitement following the closing scenes in 1859, come to mind: "Whatever may be thought of John Brown's acts, *John Brown himself was right.*"

This, with what Victor Hugo said, "What the South slew last December was not John Brown, but slavery. Between the North and the South stands the gallows of Brown," was uppermost in my mind as I stood on the great boulder a few rods from the house, where the volcanic heart had meditated over the condition of the oppressed. On one side the initials "J. B." were cut with his own hand, while on the top another had cut, when the work was done, *John Brown, 1859*. By its side, in view of Tahawus (Mount Marcy) and Whiteface, he wished to be buried. And it is related that he expressed pleasure when, before his execution, Governor Wise ordered that his body be delivered to his wife for burial there. Perhaps there was never a stranger procession than when, this being granted, the faithful widow accompanied the body of the martyr to the desired resting-place. John Brown needs no grander monument than this great natural boulder that he loved. But over his grave, by its side, is the tombstone of his grandfather, Captain John Brown, a Revolutionary soldier, which he brought himself from the family burial-place in Canton,

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Conn. Having inscribed on it the name of a son killed in Kansas, he placed it where he desired his grave to be. To-day the custodian lifts the wooden covering which protects the old stone, and the many visitors read the added inscription in memory of the martyr himself. Wild rose-bushes, planted by the hand of a daughter, grow over the grave. The grave of a son is beside it. Outside of the simple fence of wood which incloses them and the boulder is the granite monument recently erected (July, 1896) to commemorate the act of Kate Field and nineteen others, in donating the John Brown farm (which they had bought years before) to the State.

The United States flag waves over all, suggesting a National as well as State protection for the historic place now sanctified as a memorial.

A Touch of Nature

By Will N. Harben

It was only a despised English sparrow, and yet it took hold of the hearts of half a thousand people and taught a lesson through its helplessness.

The other day, as I was going down Broadway, I noticed a large crowd of people gathered around the great fountain-bowl in Union Square. As I drew near I observed that every eye in the assemblage was bent anxiously on the smooth, sloping stone under the spraying fountain in the center of the bowl.

Looking closely, I saw that their attention was attracted by an English sparrow which had alighted on the stone and unwittingly become so drenched and cold that it could not fly ashore. The crowd had watched its feeble efforts to use its wings, had heard its piteous chirping, and a subtle sympathy settled upon them that softened every face, from the bootblack with his grimy tools under his arm to the fashionable lady in her dainty draperies.

It was plain that the bird was slowly dying. It hung its little head despondently, and gave up trying to get away from the cold, steady beat of the spray. Now and then it would lose its grip upon the smooth stone and slide slowly down to the edge of the water, which to it lay like an ocean on all sides, and then, by an effort, would regain its place higher up on the rock.

"Could not something be done to save it?" seemed the question lying restlessly on every face. This seemed suggested by the actions of other sparrows, who wildly chirped as they darted through the spray and fluttered warningly over the drowsy bird, as if to rouse him to a realization of his impending fate.

"Something must be done!" said a young lady, with a sad, sweet face. "Oh, it must not be allowed to die!"

A boy, who had thrown down his bat and pocketed his ball, looked up at her curiously.

"Huh!" he said, contemptuously, "I can get it out in a jiffy, if that's all you want, Miss. I didn't know it was yours. I thought it was just one of them regular sparrows."

"It isn't mine," the young woman replied, eagerly; "but I don't want it to die. Can you save it?" she asked, with trembling lips and glistening eyes. "If you will, I'll give you—I'll give you a quarter."

"All right, then, he's your bird," said the boy in a manly tone. "The water won't be up to my waist. I don't care if I do get wet; it won't hurt me." The boy darted under the arms and legs of some men in front of him and mounted the stone edge of the bowl.

"Come down from there! What are you up to?" yelled a policeman.

"Let him go, please," said the young woman. "He says he can save the sparrow."

"It's against the rules, ma'am; I can't allow it," was the reply.

The face of the young lady fell.

"Please do, sir," she said, with a husky voice. "It is dying; it can't live much longer."

"I don't see why you can't," spoke up a red-faced bricklayer, with bare brown arms. "The boy ain't goin' to dirty the blasted water."

"It's against the rules," repeated the policeman, but he flushed as if ashamed of the rules or himself, and he looked at the little sufferer on the rock with a new interest. A murmur went through the crowd. It showed that the blue-coated limb of the law was out of favor with the spectators.

"I think I can manage it, ma'am," said the brick-mason to the young woman; "that is, if this here policeman will let me step on the grass out there."

The policeman raised no objections, and the bricklayer went across the grass to a tree, against which leaned a pole, on the end of which was a net in a hoop.

When he had brought the net to the fountain, it was found that the pole was not more than half long enough to reach to the sparrow. Then the policeman went for a pole in another part of the park, and when he had brought it he and the brick-mason began to strap the two poles together with a leather strap from the pocket of the boy already mentioned.

The crowd liked the boy; they thought the brick-mason a good fellow, and they were beginning to think the man in blue was not so very bad. Like the general run of people, the crowd was not introspective or analytical. They did not stop to think that their overwhelming anxiety in behalf of that helpless bird was really a divinely mysterious thing bubbling up in their souls. They would have been in favor of passing a law to exterminate the entire American colony of English sparrows, and yet they wanted—wanted with all their hearts to see this one—this little helpless one—escape with its life. As the policeman reached out over the water with the poles and the net, they all hoped that the strap would hold firm. It seemed to me that the majority were, in some form or other, praying for the little life at stake.

The young woman reached out her hand and drew the boy to her side, as he stood bare-headed near her.

"Here's your quarter," she said, holding out the money to him with one hand, while she laid the other on his disheveled hair.

"Why, I didn't get it," he said, in astonishment; "he wouldn't let me."

"I know; but you wanted to, and tried. It's all the same. I wish you would take it."

The boy looked as if he did not want the money but was not strong enough to resist her, so he took it and wedged himself between two men to see what luck the policeman was having. He really hoped, now, for the sake of the young woman, that the bird would be rescued.

The two poles were so short that it was only by bending over the edge of the bowl that the policeman could reach the sparrow's resting-place, and then it was impossible to make the benumbed little creature understand that rescue was at hand. It would not permit the net hoop to pass under its feet. The other sparrows hovered over it and chirped frantically. Perhaps they thought it a trap to injure their mate, and perhaps they understood the humane intent, and with cheering voices were trying to rouse the sparrow to save itself.

Every effort in this direction failed; then the policeman had to resort to more violent measures. He succeeded in throwing the net over the bird, and then dragged it from the stone into the water. Down the net and bird went to the bottom, but, the sparrow being the lighter and the net unwieldy, the bird rose to the surface first, and before the policeman could catch it in the net it had fluttered back to its watery perch.

"Oh!" escaped from a hundred throats in disappointed accents, and then the silence became more profound. Had a human life been at stake the people could hardly have been more anxious. The young woman's lips were quivering.

Time after time the policeman raked the sparrow from the stone into the water, but was rewarded only by seeing the little thing flutter back to its sole comprehension of safety. Its strength was giving out. It was only by great effort that it reached the stone; then when the policeman

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raked it off it sank more heavily and came to the surface very slowly.

"What a pity!" said an old beggar-woman; "it's done with now, sure."

But exhaustion had saved the sparrow's life. It could no longer fly from its would-be rescuer, and the policeman dipped it out of the water and carefully brought it ashore.

The young lady was at his elbow.

"Is it alive?" she asked.

The policeman held the motionless bit of flesh in his broad hands tenderly, and examined it carefully. It was breathing.

"Yes, ma'am," he said, finally. "It will come out all right when it gets a good sunning."

The crowd pressed after him as he turned away, but they could go only to the edge of the grass. The policeman put the bird at the root of a tree in the broad, warm sunshine, and came back.

The young woman was waiting for him, most of the crowd having dispersed, as if ashamed of having shown bits of their hearts in public.

"I am so much obliged to you," said the young woman. He raised his hat politely, flushed a little at he knew not what, and then went across the walk to shake up a tired tramp who had gone to sleep on a bench.

A Tragedy in a Pear-Tree

By Fanny D. Bergen

It was a cloudy, damp Sunday, late in May. For three days it had rained or misted most of the time, and it was cool, even for eastern Massachusetts, for the time of year. Ten days before, we had discovered that a pair of cheery robins had a nest not more than eighteen or twenty feet from our western chamber windows, and were feeding their four little ones. The nest rested securely in a crotch of a pear-tree in the next-door yard. We had heard the robins, with many other birds, singing from dawn till sunset for weeks, and yet these two little neighbors, all unnoticed by us, had built their snug home so very near our eyes. They had lined it well with cotton-wool, and by chance had left fluttering a long, tattered piece of this, which was held fast to the branches by the nest. Even this cotton had escaped our careless eyes when we watched the pear-tree whitening with blossoms, and at first it seemed impossible that the nest among the green leaves really had young birds in it. But so it was, and it was an all-day delight to watch the little family and to see the patient mother keeping her young ones warm, while Mr. Robin never tired of foraging for wife and children. Then sometimes he took his turn on the nest and let Mrs. Robin go out to stretch her wings, pick up something to eat for herself, and maybe bring home a bit for the birdlings. Or now and then the two would quietly sit side by side for a little time on the nest, doubtless full of bright hopes and plans for the coming days, when the growing nestlings would be quite feathered, when they would need to be taught to use their wings, and of how at last they would fly away from the little home to try the beautiful green world for themselves.

So it went on, and the young ones were fed and were disciplined—for a sensible robin parent, according to Jack, the youngest of us who observed the robins and their doings, does not always give the tidbit he brings home to the child that calls loudest or stretches highest his neck. Oh, no! each seems to get a fair share, and must wait his turn. We were counting the days until the flying-lessons should begin, and had seen how during the cool, rainy days the parents kept their young warm and well fed, hour after hour, when on this Sunday morning there arose in the robin pear-tree a great outcry of voices of angry, frightened birds. The two old robins were making violent attacks on some stranger bird that as yet had not escaped them, and a number of English sparrows with loud cries were flying about the scene of the fray. Jack rushed out of the kitchen door, leaped the fence, and stood beneath the nest about which had arisen the sudden din. Just as he reached the tree a bird fell at his feet. It was the strange bird, a beautiful black-billed cuckoo. When it was laid in my hand it was still warm and one eye was bright and alive, but a drop of blood fell from a wound near the other eye, the feathers were ruffled, and examination showed another deep wound on the back. Both injuries had been inflicted by the bill of another bird, probably a robin. I watched the handsome fellow lying so still in my hand, saw the clear eye glazing over, and, after a sudden movement, saw the lovely, long wings slowly draw together and cross themselves on the breast like hands or arms in prayer. It seemed unutterably sad to have so perfect a creature cut off in a moment from a life so full of motion and of joy. The soft ashen-white breast, the shimmer of golden iridescence playing over the faint olive-brown plumage of head, back, and the upper feathers of the wings, the long tail, the narrow vermilion circles around the hazel eyes, the metallic-blue feet and claws, added to his graceful shape, combine to make this bird very beautiful. At first glance he looks gentle enough, too; but the hooked blue-black bill and the bright red setting of the eye impart a cruel look to the head. The coloration of this bird affords an excellent illustration of what artists call the unifying color theory. There is a hint of the brilliant hue about the eyes in an exquisite salmon tint on the white of the under surface of the wings, and the midrib of the longer feathers of tail and wings is very ruddy.

The two robins seemed disturbed and frightened during the afternoon following their encounter with the cuckoo, and before night it was decided from their behavior that something was wrong with the young ones. Next day the lonely chirping of the parents continued, though neither bird was seen to brood on the nest. At length Jack climbed to look into it, and, alas! it was desolate. One birdling lay dead in the nest, one on the ground beneath, the other two were gone. Whether they had been carried off by the cuckoo in earlier attacks than the one that ended in his death I cannot say, but without doubt he had to do with the ruin of the happy home in the pear-tree.

The foreign cuckoo builds no nest, but drops her eggs in the nests of other birds, leaving them to be hatched and fed by the kindly robin, sparrow, or mother bird of whatever kind in whose nest she chooses to lay an egg. The young cuckoo grows rapidly, and soon is able to assist in this bandit work by shouldering overboard the smaller nestlings among whom he was hatched. Our American cuckoo is more domestic than the foreign, and does build a carelessly constructed nest. But he is a sort of pirate among other familiar birds, preying without mercy on their eggs in the chance absence of the owners. Some believe that he also eats the young of his neighbors. Apparently these fine, handsome fellows are aware of their bad reputation, for the cowardly, skulking manner of the cuckoo when in the presence of the robin, grosbeak, and other birds smaller than himself is proverbial. By such birds he is quickly driven into cover. He must have a guilty conscience.

Vox Populi

By Priscilla Leonard

True is the people's sturdy soul;
  The pessimist, whose narrow dread
Would yield them a reluctant dole
  Of power, may shrink to see instead
In their wide hand the mighty whole,
  The sovereign crown upon their head.

But he whose wiser, wider view
  Sees the sure struggle of his kind
Toward the righteous and the true,
  Leaves, day by day, such doubts behind,
Rests on the many, not the few,
  And deeply trusts the people's mind.

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For the Little People

Little Boy Blue

Puzzle

By A. E. C.

(The words to be supplied represent the names of fish.)

Our little boy blue, while asleep in the hay,
Had a dream that the hay-field had turned to a bay,
And in the clear waters around and about
Were hundreds and hundreds of beautiful ——.

He sprang to his feet, forgetting his horn
(Who cared if the cows did get into the corn?);
He'd get him a pin with a stout piece of cord,
And if interrupted he'd draw out his ——.

His line he threw out, his line he threw in;
He kept very quiet, his trophies to win;
But, alas and alas! though he waited till night,
Not a bite did he get from blue fish or ——.

He gave a deep sigh as he drew in his line;
He wished he'd looked after the sheep and the kine;
When, behold! there stood, laughing and waving his hat,
A queer little fellow, 'bout as tall as a ——.

His face was a sunbeam, his cheeks like a rose,
There were rings on his fingers, and bells on his clothes;
You'd have thought from the rainbow its colors he'd stole,
His dress was so brilliant from head to his ——.

"Ho, ho, my fine fellow, would you learn how to fish?
Just listen a minute and get out your dish;
I'll play you a tune on my silver-strung harp,
You'll catch all you want, including some ——."

His touch like a zephyr on each tiny string
Was quick as the fan of a humming-bird's wing.
So sweet was the music, the fish danced a reel,
Then marched up the bank, being led by a ——.

Our little boy jumped, his basket to fill,
But when he looked round the music was still.
The frolic was over, all over the fun,
And nothing was left but the fast setting ——.

What the Sunflowers Found to Do

By Alice Jean Patterson

The sunflowers were in trouble. Mr. Blue Jay happened along one morning just in time to hear all about it.

"It's very hard to bear," one large sunflower was saying. "Here we stand, the tallest flowers in the whole garden. No one can help seeing us, and yet we do not receive the slightest attention from any one. All the other flowers are admired and praised for their beauty or their fragrance. The little girls talk about the dear pansies with their pretty little faces, the lovely verbenas and sweet peas, the bright geraniums, the dainty alyssum, and the beautiful morning-glory. I've waited and listened, and longed to hear one cheery word about us; but it has never come. Wonder why we were planted here to grow up and blossom among the flowers that people think are so beautiful? I am sure there is some beauty about us. Our frills are of the brightest yellow, and our blossoms, though small, are as dainty as the alyssum and as beautifully shaped as the morning-glory; but no one ever takes the trouble to look for their beauty."

The flowers all nodded their heads mournfully as he ceased speaking. "That does not trouble me much," whispered another. "For, after all, we are not very beautiful. Our leaves are coarse and rough, and although there may be some beauty in one of our blossoms, crowded together as they are into this clumsy head, they certainly cannot compare favorably with the velvety face of the pansy or the bright scarlet of the geranium. I can easily stand having nothing said about my beauty; but to remain here day after day and know that I am of no use to any one, that I do not help in any way to make a single creature happy—that is more than I can bear patiently. Do you know that those pansies were gathered yesterday to be sent to a poor sick girl? I heard little Anna say so, and this morning those sweet peas were carried as a gift to Mamie's teacher. That is always happening. The other flowers are not only beautiful but helpful. Alas! who ever thinks of carrying a coarse sunflower to cheer a sick soul, or to offer as a gift to a friend?"

The sunflowers again nodded and rustled their leaves in sympathy.

Mr. Blue Jay was beginning to feel very uncomfortable. He hardly knew whether to slip away without trying to hear more or to stay and offer some consolation to the discontented flowers. Being a curious fellow, he decided to remain, and was clearing his throat to speak, when another voice piped up.

"My dear brothers and sisters, I believe that we ought to be satisfied just *to be sunflowers*. In all the wide, wide world we are the only flowers that are recognized as belonging to the monarch of the day. No other flowers bear his name. He at least is glad that we are here. How lovingly he sends his first beams to greet us in the morning! How tenderly he smiles upon us through the entire day as we follow his course through the heavens, and then at eventide how kindly he sends his last rays to kiss us good-night! In our discontent we are forgetting our sun god. We stand with drooping heads looking down to the ground, when we should have our eyes fixed firmly upon him. I, too, long to be beautiful and useful, but if our sun is satisfied with us as we are, why should we desire anything more?"

The sunflowers were much pleased with this, and, after a few more remarks, they decided to try to be content, but even this decision was made with many sighs.

Mr. Jay could keep silent no longer. "Spee—spee!" he cried, to attract their attention. "See here! see here! you are talking very foolishly. You are complaining too soon. You must be willing to wait till the proper time comes to be useful. You have decided wisely to content yourselves and keep your eyes fixed on the sun. That is enough for you to do now; but, remember, by and by I shall return with my friends and neighbors, and we shall show you how to be useful and to bring joy to others."

Before the sunflowers had recovered from their surprise enough to ask him what he meant, Mr. Jay, with another merry "Spee—spee!" flew away.

So the sunflowers no longer envied the other flowers. They hoped, while they kept their eyes fixed on the sun.

The weeks sped rapidly away, while the sunflowers grew taller and coarser. Once or twice they heard a distant "spee," and thought that the jay was returning, but their time of waiting and hoping was not yet ended.

The summer was gone, and the first autumn days sent the sunbeams to awaken the sunflowers each morning.

"Our homely little blossoms have all fallen off," one flower declared. "Oh, why does not the jay come back?" "We have some shiny black seeds in their places," whispered another. "I'm sure Mr. Jay will come soon. He'll come very soon."

The murmur of their voices had scarcely died away when the welcome "Spee—spee!" sounded directly overhead. A rustle of excitement passed through the leaves of the plants. "Here we are, dear sunflowers!" shouted the jay. "I see you are waiting for us. I have invited all the birds to this wonderful feast you have been making ready all the summer months. Listen! do you hear them coming? Noisy things!"

Sure, soon enough, from every direction came the sound of the gathering hosts. There were merry, twittering goldfinches, saucy, chattering sparrows, and scolding blackbirds. There were ladylike catbirds, cheery robins, dignified thrushes, and numerous brothers and sisters of Mr. Jay. They settled by twos and fours and dozens upon the heavy heads, and began pecking out the sweet, delicious seeds that were arranged like rows of black beads.

"Dear, beautiful sunflowers!" was whispered again and again. "How good of you to prepare all these tender seeds for us and keep them until now; for the berries and grains are all gone, and it is so hard to find a good breakfast anywhere."

The birds all offered thanks as they flew away. A pair of finches lingered to pour forth a joyous song of gratitude. Dozens of sparrows chattered "Thank you, thank you!" all at the same time. "We shall come again, dear sunflowers!" shouted the jays. So they did. The feast lasted many days. The first streak of the dawn brought the merry throng of birds to breakfast in the garden.

The crowning happiness was yet to come. One morning Grandma Stone rushed out of the house crying: "Those naughty birds are eating up all my sunflower seeds! I must gather some at once, for I should not know how to get on without my row of sunflowers. Their cheery faces smiling at me every morning help more than anything else to make this seem like the old home."

The sunflowers bowed in grateful humility, while they whispered, "It was a long time to wait, but at last we know that it paid to live, to grow, and to blossom only as homely sunflowers."

A Queer Place to Ride

Did you ever hear of such a thing as bicycle-riding on shipboard? The Kaiser William one day in his royal yacht passed the war-ship Hohenzollern. He noticed that a strip of linoleum was spread on the deck of the ship, and that four of the officers were practicing on their bicycles, performing what a small boy would call "stunts." The Emperor sent for the officers and asked them why it was that when he was on board ship there was no bicycling, and he was told that the first officer had forbidden any cycling on board. The Emperor is an expert bicyclist. He immediately insisted that a wheel should be brought and the captain of the ship appear at once. He insisted that the captain of the ship should mount the bicycle and begin to learn to ride, and now at the proper time there is bicycling on the deck of the great German war-ship.

He Knew How

A baby beaver was caught and given to a gentleman as a pet. Beavers, as you know, build dams in which they can make their houses. But here was this poor baby living in a house where there was no possibility of his having the kind of home that he would love to have. One day when the little beaver was in the kitchen, a leaky pail was put on the floor. The moment the baby beaver saw the water running in a little stream across the floor he ran out in the yard, and appeared in a minute with a chip. The gentleman who owned the beaver was called to see him. The chip was placed in such a way as to stop the water, and the beaver hurried out and came in with another bit of wood, and then some mud. Orders were given that the beaver was not to be disturbed, but allowed to work out his plan; and in four weeks he had built a solid dam around the pail in which was the water.

The Difference

"We bear a like name,
And we look just the same,"
Said one "a" to another small "a;"
"I make others glad,
While you make them sad—
Will you tell me the reason, I pray?"

"I'd *rather* make gay,"
Said the poor little "a,"
"But I *cannot*, and therefore I weep;
The fault's not in me—
It depends, as you see,
On the company one has to keep!"

—*Little Men and Women.*

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Books and Authors

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending November 6. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Among books of the autumn to which people interested in literature will turn with especial eagerness is Clement K. Shorter's account of *Charlotte Brontë and Her Circle;* a volume which contains a great deal of new material relating to the Brontë family, which throws light on some important questions in connection with Charlotte Brontë's novels, and which brings within the circle of its description many notable literary figures and incidents. (Dodd, Mead & Co., New York.)

Mr. Dobson, whose studies in the literature of the last century have been so widely read, studies which are full not only of knowledge but of charm, has now given the public the third series of *Eighteenth-Century Vignettes* (Dodd, Mead & Co., New York), taking its themes from the rich field opened up in the preceding volumes, and dealing with those themes in the same familiar, urbane, and critical spirit. The volume is illustrated with portraits.

A sumptuous publication is Signor Luigi Arditi's *My Reminiscences* (Dodd, Mead & Co., New York), edited by the Baroness von Zedlitz. There are many interesting portraits and facsimiles scattered through the volume, and the text is readable, though it has little pretense to literary merit. The book will be enjoyed by all those who have followed the history of music in general and of opera in particular during the past six decades.

An abridged edition of Mr. James Bryce's *American Commonwealth* has been prepared for the special use of schools and colleges. Nothing has been omitted which is essential to the main purpose of the work; the paragraphs and chapters left out are those not bearing directly on the Constitution and government of the United States or the several States, discussions of technical points of law, and some of the broader general discussions not particularly useful in an educational way. (The Macmillan Company, New York.)

Mr. H. C. Chatfield-Taylor thinks that Spaniards are less understood in America than any other people of Europe. In *The Land of the Castanets* he does a good deal to remove the conventional and melodramatic idea of Spanish character. The chapters of the book form pleasingly discursive talks about Spanish character and scenes. There are many illustrations. (H. S. Stone & Co., Chicago.)

Miss Isabel Maddison has compiled for the Bryn Mawr Graduate Club a *Handbook of Courses Open to Women in British, Continental, and Canadian Universities*, which presents in a very compact form a great mass of information on a very interesting subject. This brief description of the scope of the book indicates at the same time its practical value. It was greatly needed, and it has been carefully done. (The Macmillan Company, New York.)——The same house has reprinted in a well-made volume, with illustrations, seven characteristic stories from Rudyard Kipling, under the apt title of *Soldier Stories*. The selection includes "With the Main Guard," "The Drums of the Fore and Aft," "The Taking of Lungtungpen," and other of Kipling's most characteristic or humorous tales.——The Macmillan Company have also added to the Modern Reader's Bible *The Kings*, edited, with introduction and notes, by Professor Moulton; Part XVI., Book VI., of the new edition of Spenser's *Faerie Queene*, edited by Thomas J. Wise, with illustrations by Walter Crane (the work will be completed in three additional numbers); and Mr. F. Marion Crawford's latest story, *Taquisara*, in two volumes—a story of contemporary Italian life, a field in which Mr. Crawford is always at his best. There is a good deal of action in this story, a dash of tragedy, and some charming portraiture.

A Child of the Jago, by Arthur Morrison, is like his "Tales of Mean Streets," but intensified. Its realism is at once powerful and horrible. Slum life is described in its blackest forms, unrelieved by imagination or romance. The reader is spared no detail, however revolting. The tone is almost hopeless; but one feels that remedies are not suggested simply because the author believes that the treatment of the problem must be radical. (H. S. Stone & Co., Chicago.)——Those who remember Lucas Malet's "Colonel Enderby's Wife" will be disappointed in *The Carissima*. Two or three of the characters are bores by design, and carry out the intention only too well; others bore unintentionally. There is novelty in making the hero the victim of a cerebral or optical delusion, but someway his dog apparition neither horrifies nor amuses. In the character of "the Carissima" there is subtlety and a Henry-James-like fineness, but as a whole this "grotesque," as Mrs. Harrison chooses to call it, is distinctly dull. (Same publishers.)——C. E. Raimond's *The Fatal Gift of Beauty* is laboredly facetious and often vulgar. (Same publishers.)

Maria Louise Pool is the author of a new story, *In Buncombe County*. (Herbert S. Stone & Co., Chicago.) The book is exquisitely printed, but the binding, though unique, is not so admirable. The story is a pleasant one; perhaps, however, it does not come up to Miss Pool's best work. We are apt to associate her with New England rather than North Carolina, but the plot of this tale is put in the mountain regions about Asheville. The characters are clearly defined, and we get especially well acquainted with Ristus. There is a satisfaction in reading anything that Miss Pool writes, and, while this tale may not add materially to her reputation, it cannot diminish it in any degree.

Mrs. Mabel Osgood Wright has been admirably trained by the writing of her two delightful books, "The Friendship of Nature" and "Bird-Craft" for the delicate and difficult task which she took upon herself in the attempt to interpret animal life to children by putting the child in familiar intercourse with birds, animals, and nature. *Tommy-Anne and the Three Hearts* (The Macmillan Company, New York) would have been a disastrous failure in the hands of a writer less thoroughly imbued with the knowledge of natural life and less thoroughly in sympathy with child life. In a series of chapters the habits, characteristics, and traditions of the different families of birds and animals are revealed to Tommy-Anne, who finds herself on terms of easy familiarity with robins, snakes, flowers, forests, owls, rabbits, and all manner of living things. The book is not fanciful, but it is finely imaginative. It is an attempt, by means of a series of personations, to bring out the meaning and manner of natural processes, and to take the young reader into the very heart of the life of the out-of-door world, making him see how all manner of living things build, breed, feed, and act, and how nature herself deals with her creatures. Mrs. Wright has made skillful use of the old Indian traditions, although one wonders if sometimes she has not introduced too many Indian names. Her book is altogether out of the commonplace. It will be immensely entertaining to all children who have a touch of imagination, and it is instructive and attractive to older readers as well.

Mr. Norman Gale has issued through Messrs. Archibald, Constable & Co., London, *Songs for Little People*. The book is exquisitely printed and illustrated, and, its author tells us, is designed for a position between such extremes as the frankly baby song-books and Stevenson's memorials of a childhood by no means typical. We are glad that Mr. Gale has been frank enough to say that, considering the audience approached, a few rather difficult words have been allowed to enter into the verses. There are too many of them there. Some of the lines are surely not up to Mr. Gale's standard, and are infinitely behind Stevenson's. Such delightful verses, however, as those characterizing "The Bad Boy" or "The Sleepless Child" are worthy of admission into the very best book for children, while for their parents there are at the end of the volume some lines full of reverence, pathos, and cheer.——An excellent book is *The Tearless Land*, a collection of poems on heaven by Dr. M. C. Hazard. (Congregational Sunday-School and Publishing Society, Boston.) The arrangement is progressively topical, the poems being divided into the following groups: Longings for Heaven; The Pilgrimage to Heaven; The Gate of Heaven; The Heavenly Land; The Heavenly City; The Heavenly Home; Reunion in Heaven; Rest in Heaven; The Bliss of Heaven; The Lord of Heaven. The historical notes on such hymns as "O Mother Dear, Jerusalem," "Urbs Beata," and others, will be found of a special value. It is surprising that such compilation has not been made before.——This season has brought us hardly a more beautiful example of printing and binding than Mr. Laurence Housman's *Green Arras*. (Way & Williams, Chicago.) The poems herein contained are of unequal merit. There is about many of them a heaviness, if one may use the term, both of matter and of manner. Some of the lines, however, are exquisite, especially in "A Tidal River."

A class of books has appeared this year intended apparently for readers of about fourteen, if one can judge by the style and the prominence given to one juvenile character; but love, mental analysis, and the play of adverse passions are given the freedom ordinarily reserved for the full-fledged novel. *Pierrette*, by Marguerite Bouvet (A. C. McClurg & Co., Chicago), belongs to this mixed class of stories. There are a certain daintiness and a simplicity of purpose in the book that hold the attention. When you have finished the story of the little lace-maker, her child, the miser, a hero of moral integrity, and the rascal made to see his true character by its contrast with honesty that could not be tempted, you find a doubt in your mind as to the age of the reader for whom the book is intended.——There is no doubt that *The Merry Five*, by Penn Shirley (Lee & Shepard, Boston), is intended for the little people of from eight to ten. The story is of the experience of five children during their summer in camp and at the seashore. The same house publishes *The Rosebud Club*, by Grace Le Baron—the closing volume of the Hazelwood stories. The children are natural, but the mother, fortunately, never existed except on paper.——*Heroes of the South Seas*, by Martha Burr Banks (American Tract Society, New York), is intended for missionary circles. It is a series of sketches of the lives and works of several missionaries to the South Sea Islands. The same house publishes *Sweetheart*, by Ernest Gilmore, a short story of a child's influence in the life of a rich lonely man.——*Tales from Hans Andersen*, with illustrations by Helen Stratton (Archibald, Constable & Co., London), is a delightful book. The old favorites that have delighted young generations have been selected for this beautifully illustrated collection of children's stories.——*Dolly French's Household*, by Jennie M. Drinkwater (A. J. Rowland, Philadelphia), is a distinctly religious story. There are too many characters in the book. They are so crowded as to cause confusion. The reader is forced to too great a mental effort for what he gets in return. The intention of the author is clearly didactic.——A collection of short stories by Mary Angela Dickens, *The Ways of Some Women* (R. F. Fenno & Co., New York), has a certain dramatic quality, and a touch of humor that gives the stories value. They are the kind of stories a reader welcomes when tired or dull.

Rainy Days in the Library, by Herbert Maxwell, Bart., M.P. (Francis P. Harper, New York), is a collection of essays on old and quaint books. The title is a happy one. It is a book for the hour of leisure. The author praises the refuge of a country-house library on a wet morning. His essays are the fruits of many such mornings, with no trace of the gloom or the rain.——Mrs. Amelia E. Barr has so strong a hold on the reading public that the announcement of a new book by her is always welcomed. *A Rose of a Hundred Leaves* (Dodd, Mead & Co., New York) is a love story. The course of love does not run smoothly, or there would be no story. The plot is not new, but its working out is original. The reader is spared the hysteria, one is tempted to say the idiocy, of the scene between the husband and wife in "The Princess Sonia." This husband and wife fly to each other's arms, and are happy ever after—the only righteous ending for

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a love story.——*The Quiet King*, by Caroline Atwater Mason (American Baptist Publication Society, Philadelphia), is the story of the life of Christ beginning with the temple scene in the early morning in which the angel announces to Zacharias the coming of a son. The household at Bethany are introduced during the infancy of Mary. The story is written in a reverent spirit, and holds the attention as does "The Prince of the House of David."——Frances M. Buss was a teacher in the North London Collegiate School. It was her habit to make weekly an address to her pupils on what might be termed character-building. In preparation for these addresses she used a note-book which has been edited by Grace Toplis, L.C.P. (Macmillan & Co., London and New York.) The book treats of the same general subjects as "Talks with Our Girls," by Elizabeth Scovil, and "The World Beautiful," the first series, by Lillian Whiting.——Two exquisitely made books are the two volumes *Love's Demesne*, a collection or garland of contemporary "Love Poems," as the author calls them, gathered by George E. Ellwanger. (Dodd, Mead & Co., New York.)

Evil and Evolution, by the author of "The Social Horizon" (The Macmillan Company, New York), is, if not an attempt to deal with the problem of evil in a wholly original way, at least a quite original attempt to state an ancient solution. The ancient solution is moral dualism, an Ahriman as well as an Ormuzd—the belief that it is "easier to believe in the beneficent goodness of the Creator if I am also at liberty to believe that there is in the universe some other power thwarting and opposing that beneficence," and the conviction "that much of the difficulty that men experience in realizing the goodness of the Creator is attributable to this abandonment of a belief in Satan." This doctrine of moral dualism, this hypothesis of a malignant power working against the beneficent power and to be taken account of in any theory of evolution, is worked out with no little literary and philosophical skill. He who takes up this book and reads even its opening chapter with any care cannot, if he is candid, lay it down with a mere shrug of the shoulders as a book to be dismissed without consideration.

One might roughly divide books into two classes—the comprehensive and the suggestive; or, again, the scholarly and the original. The Rev. Charles Caverno's *Narrow Ax in Biblical Criticism* (Charles H. Kerr & Co., Chicago) belongs in the second category. It certainly does not furnish adequate material for a study of the Books of Revelation, Job, Jonah, etc. There is very little indication in the book of great familiarity with the work of other students. There are no learned notes. But the author has evidently read, pondered, and studied the Bible itself with an open mind, and his thoughts on the books of the Bible are both original and suggestive; such as, for example, his parallel between the story of Eden and the Parable of the Prodigal Son, or the treatment of the Book of Jonah as a satire on the prophets of the day. A man who preaches as Dr. Caverno writes would compel his hearers to think.

The *Sermons on the International Sunday-School Lessons* by the Monday Club (Congregational Sunday-School and Publishing Society, Boston) will be, as other volumes in this series have been, of material help to the Sunday-school teacher in suggesting the larger lessons of a moral and spiritual character to be drawn from the allotted Scripture in the International Series.

Rabbi Gustav Gottheil has published through the Messrs. Brentano, New York, a book of devotional thoughts for every-day use entitled *Sun and Shield*. Although intended for Israelites, and prepared without any attempt at concealing or even toning down Jewish faith or hopes, the Rabbi may well take pride in saying that there is nothing in his book at which any candid reader of any other creed could justly take umbrage. Few "every-day books" have been published of more real value than this, and it is one of the hopeful signs of the times that there is so great a demand for new aids for devotional exercises. It shows that real and individual religious devotion is not growing less, but greater. Our author declares that this is felt among spiritually-minded Israelites as much as among Christians of the same class, and he adds that a woman parishioner, finding an "every-day book" on his study table, lifted it up and said: "This book, sir, though not by a Jewish author, has been my staff and my support these last seven years, which were full of trials and heartaches to me, and I know not how I should have lived through them without its daily counsel near at hand."——The Rev. Dr. Theodore L. Cuyler has given to the world a new book and has entitled it *Beulah Land*. (American Tract Society, New York.) The volume contains many hearty words of cheer to those who are nearing the end of life. The book is appropriately named, since it will be remembered that John Bunyan brings his pilgrims in the closing days of their homeward journey to the Land of Beulah.

Islam; or, The Religion of the Turk, by the Rev. Dr. E. M. Wherry (American Tract Society, New York), is a tiny volume containing in small space a lucid account of Mohammedanism. The Armenian massacres furnish an object-lesson of the religion to which 200,000,000 of the earth's inhabitants are adherents.

Mr. Walter Leon Sawyer has published through Messrs. Copeland & Day, Boston, *An Outland Journey*, the story of a boy's journey to Fairyland. There are a number of suggestive bits for elder people too.

The latest addition to the "Handbook of Archæology and Antiquities" (Macmillan & Co., New York) is *A Handbook of Greek Constitutional History*, by Mr. A. H. J. Greenidge, Lecturer on Ancient History at Brasenose College, Oxford. We have here in brief narrative form the main lines of development of Greek public legislation. Mr. Greenidge justly pays more attention to the working than to the structure of constitutional law.

The Power of Thought: What it Is, and What it Does. By John Douglas Sterrett. With an Introduction by J. Mark Baldwin, Professor of Psychology in Princeton University. (Charles Scribner's Sons, New York.) We have been interested in Mr. Sterrett's work as evidence that the problems of psychology are profoundly studied by some who ordinarily contribute little to their discussion—recluse thinkers who, when they are moved to speak, impart a certain breezy freshness into the customary speech of the schools. We think, however, that it is hardly to be commended to those in quest of a text-book in psychology, or to readers who are drawn to the subject by no special interest of their own, but depend on being stimulated by the author. While Mr. Sterrett's conclusions are, in the main, coincident with those of recent scientific expositors, he cannot be acquitted of an undue prolixity, which comes perilously near being tedious. The thesis of the book is that all action is the issue of some sort of thought, and that the progress of knowledge is manifested in conduct. This he demonstrates very effectively. On such staple problems as the nature of personality, the ground of moral obligation, and the evidence of free will, he contributes little or nothing of value to what others have said. Indeed, his definition of personality seems defective, and to give hardly any clear ground for not attributing it to animals as well as men. The strongly marked individuality of the author's thought and style enforces some attention, but his gradual and piecemeal way of setting forth his views requires one to read the book through in order to be sure that he has got them. We commend it specially to mature and leisurely readers with plenty of time.

The Indwelling Christ, by James M. Campbell (F. H. Revell Company, New York), presents in a simple style, a wholesome spirit, and a wholly rational manner the mystical truth of the divine immanence in humanity—the Christ who lighteth every man that cometh into the world. This is the basis of a true universal Gospel, and needs both elucidation and emphasis, both of which Mr. Campbell gives to it.

Literary Notes

—The title "The Forge in the Forest" has been chosen by Mr. Charles G. D. Roberts for his novel of Canadian life.

—The unpublished MSS. left by Sir Richard Burton contain materials for seven or eight books on different subjects. One volume is now being prepared for early publication.

—Dr. Robertson Nicoll tells the "Bookman" that Messrs. Smith, Elder & Co. are about to publish a new edition of Thackeray, with an introduction to each volume by his daughter, Mrs. Richmond Ritchie.

—The extraordinary Scotch literary atmosphere which we have been breathing here has not been lost upon the visiting Scotchmen themselves. Dr. Watson avers that one enthusiastic journal actually pictured him coming down the ship's gangway in kilts.

—G. A. Henty for two months dictated literary notes to a phonnograph. At the end of this period, when he wished to put his work in manuscript, the machine was thoroughly out of order, and the too trustful author had to mourn the waste of the entire two months' time and eloquence.

—Answering the interesting question, "How many lives of Lincoln have been published?" the "Book-Buyer" says that the first was the campaign biography by W. D. Howells (1860). Others are: Frank Crosby's, Ward H. Lamon's (never completed), Dr. J. G. Holland's, Nicolay and Hay's, W. H. Herndon's, and, lastly, Miss Tarbell's.

—Mrs. William Morris writes to the London "Athenæum:"

> May I take this means of asking that friends of my husband, or any other persons who may possess letters of his that might be of use in preparing his life, will be kind enough to supply them for that purpose? Letters written in his earlier years will be specially valuable. Notes of unpublished lectures or conversations and of any other incidents connected with his life will also be gratefully received. It is my desire, and that of all his best friends, that the record of his life and work may, as far as possible, be given to the world in a single, complete, and connected form. Letters may be sent either to me here or to Mr. J. W. Mackail at 27 Young Street, Kensington, W. They will in all cases be carefully kept and returned to the owners, unless they desire otherwise.

—We learn from the "Critic" that the number of volumes circulated by the free libraries of New York City during the year is estimated at 1,500,000. Yet last year these institutions received only $65,000 from the city treasury. The maximum amount allowed by law is ten cents for each volume circulated; the appropriations made hitherto have been invariably inadequate. In 1895 the Boston Public Library, with a circulation of about 850,000, received from the city $175,000; the Chicago Public Library, with a circulation of 1,150,000, $124,000; the St. Louis, with a circulation of 331,000, $60,000; the Milwaukee, 284,000, $36,000; and the Cleveland, 595,000, $60,000.

—The latest sensation in the literary world is the appearance of a daily paper, "The Tatler," devoted to chronicling gossip about books and authors, notices and criticisms of books, and certain original essays. The making and publishing of this little paper, which is typographically admirable, show much ingenuity and energy. As to its matter, however, the eight pages of its first number, devoted more or less exclusively to "literature, art, music, and drama," leave an impression of strained smartness rather than anything else. It is true we have a good review of Mr. Riley's latest book by Mr. Howells and an interesting interview with Dr. Robertson Nicoll, but the rest of the matter has a flippant and decidedly ephemeral tone. The second number is more commonplace. About the editorial entitled "Who Will Discover the Secret of Reaching the Public?" the "Tribune" says: "It is impossible to name the individual with accuracy, but it may fairly be asserted that 'The Tatler' will not discover it until it sees the difference between thoughtful, well-written criticism and slangy slapdash."

[For list of Books Received see page 928]

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The Religious World

Dr. Storrs's Anniversary

In our editorial pages this week will be found an estimate of the character and services of the eminent pastor of the Church of the Pilgrims, who has just completed his fiftieth year in that pastorate. On Sunday morning last Dr. Storrs preached an anniversary sermon in which he reviewed the history of the church for the last half-century, and referred with feeling to the many men and women of influence and efficiency in church work who had passed away since he preached, in 1886, a sermon on the fortieth anniversary. Dr. Storrs also referred to the distinguished divines of the vicinity who had in that time passed away—Henry Ward Beecher, Edward Beecher, Henry van Dyke, Charles H. Hall, William M. Taylor, Henry M. Scudder, and others. Of the prosperous condition of the church he spoke with appreciation, pointing out that while the drift of population was away from the church site, it still had an active membership of 846, was strong financially, had pushed forward its mission work under Mr. Byington, and had a very active Sunday-school, Home Church School, Young Men's Bible Class, Christian Endeavor Society, and Italian School. Lately a gift of $500,000 had been made by a member of the church (Mrs. Caroline H. Polhemus) for a hospital in memory of her husband. Altogether, Dr. Storrs said, about $1,500,000 had been given for church purposes in the fifty years now ended. In reply to the question as to what had been the principal aim of his ministry, Dr. Storrs said he had not given up his pulpit to the discussion of political or ecclesiastical disputes. When he had had something to say on these subjects he had said them outside of his pulpit. Nor had he dwelt largely on subjects of social reform. His conviction was that the Biblical way was the best, and that systems of theology, though they must be at the base of every victorious church, need not be so much used in the pulpit. He perhaps had erred, but he felt that this method was correct, and he would follow it to the end. His controlling aim had been to act on the minds, hearts, and spirit of his congregation, and to preach according to the Gospel. On Monday evening the Manhattan Association gave a dinner to Dr. Storrs. The other anniversary exercises, as announced here last week, include a dinner by the Hamilton Club, a reception by the Congregational Club (November 23), and a great popular gathering in the Academy of Music (November 24).

Mr. Moody's Meetings in New York

Mr. Moody is conducting a series of evangelistic services in New York. They are characterized by all the fervor and consecration which have always distinguished the work of this very remarkable man. It is not likely that the city will be stirred as it was twenty-one years ago. Those who remember the huge gatherings in Madison Square Garden may be disappointed at the meetings which will probably be held this season. And yet Mr. Moody's work will not be less efficient and far-reaching. It is one thing to speak to a crowd; it is another thing to inspire workers who, in other ways, will reach still larger numbers. Mr. Moody is seeking to inspire with new enthusiasm and devotion pastors and Christian leaders, and thus to send them in many directions with a deeper appreciation of the glory of the Christian redemption. Mr. Moody himself offers a unique illustration of the power of a consecrated personality. Much that he says in the way of literalistic interpretation of the Bible carries no weight with many of his hearers, and yet he is a power among all classes of people. His power is in his personal nearness to God. That cannot be concealed. Those who hear him are conscious that they are in the presence of a man of God, who knows by experience the great and vital truths of the Christian revelation. This is the secret of his power. The world cares little whether a man is liberal or conservative; whether he believes in literal interpretations of the Bible or is an extreme high critic; whether he is a new theologian or an old theologian; it asks first, Is he a genuine man, full of the spirit of God, and one who is devoted to the advancement of the kingdom of God? Mr. Moody's power lies in the fact that no one can doubt his genuineness or his consecration.

W. C. T. U. Convention

The Woman's Christian Temperance Union held its twenty-third anniversary in St. Louis beginning November 13. About two thousand delegates were in attendance. Perhaps the most interesting feature of the programme was the address of Miss Frances Willard, who is universally regarded as the great leader in this work. Miss Willard made an earnest plea in behalf of prohibition, and advocated the observance of March 20, the birthday of General Neal Dow, as "Prohibition Day." The W. C. T. U. does not devote itself entirely to the subject of temperance. It has a department of "Mercy," another of "Purity," another for work among "the Railroad Men." Of all organizations for moral reform, none is more constantly aggressive than this. Among the prominent persons present at the last Convention were Mrs. Ballington Booth, of the Volunteers; Mrs. Krekorian, of Armenia; Dr. Allen, of Detroit; and "Mother Ransom," of Los Angeles, Cal. The resolutions adopted recognize "the complete vindication of our scientific temperance instruction law," make an earnest appeal in behalf of better observance of the Lord's Day, favor international arbitration, urge agitation against the cigarette curse, affirm faith in prohibition, condemn the massacre of the Armenians, and express appreciation of the great service of Clara Barton to the cause of humanity.

Missionary Council of the Episcopal Church

The Missionary Council of the Episcopal Church held its meetings this year in Cincinnati, beginning October 27. "This Council is composed of all the bishops, the members of the Board of Managers, such other clergymen and laymen as may be selected by the General Convention, and added to these one presbyter and one layman from each diocese and missionary jurisdiction. The work of the Council is to consider the missionary work of the Church, to make such recommendations to the Board of Managers as it may deem expedient, and to increase interest in the undertakings of the Board of Missions." The sessions of the conference were largely attended, not only from this country but also from foreign lands. The work of the Council is to bear witness to the importance of the missionary service, and to devise ways and means for the conduct of missionary enterprise. Among the various papers presented we select for special mention that of the Rev. Charles T. Olmstead, D.D., of Utica, N. Y., on "Systematic Offerings." Dr. Olmstead made, among others, the following suggestions:

(1) Every Christian should feel bound to give a certain reasonable portion of his income to God through the offertory of the church; (2) in designating the objects of his offerings he should not altogether omit any of the three great agencies—the parish, the diocese, and the General Board of Missions; (3) he should make his offerings for each particular object regularly, without waiting to be aroused by a stirring address, without reference to the weather, or the caprices of physical health or indevout disposition, on any particular Sunday.

These points are worthy of emphasis. The treasuries of the various Mission Boards are depleted for two reasons: lack of appreciation of the importance of missions; and, about equally, from lack of system in giving. Many earnest and excellent people would be surprised if they were to make a careful computation at the end of a year of the amount of their offerings. They are small, not from lack of a generous spirit, but because there has been no method in the distribution of their gifts. This subject ought to have a prominent place at all missionary conventions and in all the instructions of the pulpit.

Baptist Congress

The fourteenth annual meeting of the Baptist Congress, held at Nashville, Tenn., November 10–12, was full of interest in all its sessions. In his address of welcome, Dr. J. B. Hawthorne, pastor of the First Baptist Church, made an eloquent appeal to the Congress to reopen that religious liberty for which the Baptist denomination pre-eminently stands. He referred also to several questions which had agitated the peace of the Baptists of the South, causing more or less friction in the machinery of the denomination. One of the issues to which he referred was the much-discussed question of Roger Williams's baptism, and he took occasion to criticise his brethren for not appealing to the New Testament as final authority, instead of quarreling over a question of history. Speaking of the currency question of the recent campaign, he said he hoped the time would soon come when we may have religion and politics in this country in "the ratio of 16 to 1." Captain A. J. Harris, President of the Chamber of Commerce, welcomed the Congress on behalf of the civic authorities. He said "the gates of Nashville swing inward." He wished to welcome them because they had met to make literature and direct the thought of one of the greatest religious bodies on earth. The object of the Congress was to promote a healthful sentiment by means of full and courteous discussion of fundamental questions with which the Baptists have to deal. The three days' sessions considered six general subjects, as follows: "How Far has New Testament Precedent the Authority of a Divine Command?" "Christianity and War," "The Problems of the Country Church," "Is God the Father of All Men?" "The Relations of Baptists to other Denominations," and "The Pastor as a Soul-Winner." Professor J. T. Henderson, President of Mossy Creek College, presided over all the sessions, and sustained the reputation of his predecessors, among whom are such men as Dr. Thomas Armitage and Professor John A. Broadhurst. Papers were read by Dr. H. H. Haines, of Louisville, and Dr. J. P. Green, of the William Jewell College, on the question of New Testament Precedents. After the reading of these papers a number of scholarly addresses were made by ministers from several different States, in which various interesting phases of the subject were brought out. Two of the best sessions of the Congress were those in which able papers and spirited discussions were presented, first on "Christianity

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and War," and secondly on the question, "Is God the Father of All Men?" The Hon. J. L. M. Curry, of Richmond, Va., read a paper in which he showed that the present policy of the nations makes standing armies a necessity. He gave a brief historical review of the great wars of the last century, and pointed out the evil as well as the good results. He also pointed out the enormous taxation standing armies and wars entail, and argued that the military spirit is not compatible with the spirit of the Prince of Peace, and that, moreover, standing armies are a menace to the spirit and prosperity of free institutions. General J. T. Morgan, of New York, presented a paper on the question, "Is War Justifiable?" in which he argued that the spirit of society is opposed to it, that the trend of civilization is toward peace by arbitration, and that war is never justifiable except as a last resort. He said it seems clear that God used war to accomplish his purposes, and if war is never justifiable it will be necessary to reinterpret sacred as well as secular history. He also presented the idea that the Armenians would be justified in resisting the Turks with arms, and that England would be justified in coming to their rescue with military power. Mr. M. B. Howell, of Nashville, presented an able paper setting forth the tendency of the nations toward permanent international arbitration. The greatest enthusiasm was manifested in discussing the topic, "Is God the Father of All Men?" Dr. F. H. Rowley, of Chicago, and the Rev. George C. Baldwin, of Springfield, Mass., read papers on the affirmative side, and President Pope Yeaman, of Gallatin, Mo., made a vigorous speech denying that God is the Father of all men. Many other distinguished men from all parts of the country were heard, to the spiritual and intellectual profit of the great audiences that gathered from day to day. The Congress adjourned on Thursday night, the 12th, to meet in Chicago one year hence. This was the first meeting of the Congress in the South in many years, and it was pronounced one of the best in its history.

"The Baptist Denomination Up to Date"

The Baptist Social Union of Manhattan Island at its last meeting discussed the subject at the head of this paragraph. The list of invited guests was large and distinguished, and the subject one calculated to rouse the enthusiasm of Baptist speakers. The two who divided the time of the evening were Dr. Wayland Hoyt, of Philadelphia, and Dr. MacArthur, of New York. The main points of Dr. Hoyt's address were the following: The denomination has always stood for religious liberty; for a regenerate church membership; and for the self-sufficiency of the regenerate man. Dr. Hoyt insisted that discussion was a helpful thing in religion as in politics. He instanced the last political campaign as showing that the best schooling for a nation is discussion. At another place in his address he remarked: "No church courts for Baptists." The address of Dr. Hoyt as we have seen it reported was clear and strong, but the inquiry naturally arises as to whether his description of Baptists is not equally true of other denominations. So far as we have been able to see, it would apply equally to Presbyterians, Methodists, and Congregationalists. All the better for them. All that he said was true, but it has a wider application than was given at that time. Dr. MacArthur is always an enthusiastic high-church Baptist. He summoned statistics and used them with much effect. He claimed that out of a population of 67,000,000 in the United States the Baptists have a membership of 3,750,000. We make the following extract:

> In 1784 there was one Baptist in the country to every ninety-four of the population; in 1812, one for every forty-two; in 1840, one for every thirty; in 1860, one for every twenty-three; in 1890, one for every twenty-two. Multiplying the total membership by three, we can safely estimate the number of people in the country who have Baptist affiliations to be 12,000,000. The annual growth for the past ten years has been 102,000. On an average, two ministers are received into our denomination every day in the year.

Both speakers put much emphasis upon the contribution of the Baptist denomination to educational institutions. Dr. MacArthur said that the University of Chicago belonged to the Baptists in the same sense that Princeton belongs to the Presbyterians and Harvard to the Unitarians. He described President Harper in a way that we should think would trouble some Baptists in the State of Illinois. He said that President Harper combined characteristics of Napoleon, the Apostle Paul, and the book-learned scholar. He has his hand upon the educational system of the great West as no man ever had. Dr. MacArthur made another statement which is worth repeating: "The Baptists are already up to date doctrinally. They have no creed. If a creed were necessary, the men of to-day are better able to make one than the men who made the so-called 'Apostles' Creed.'" That is a pretty strong utterance for so conservative a theologian as Dr. MacArthur is known to be.

The New Archbishop

The appointment of Dr. Temple, Bishop of London, to the See of Canterbury is variously received in Great Britain. For instance, the "Times" says of him: "In point of intellectual power and force of character no prelate on the episcopal bench can present claims surpassing those of Dr. Temple." Almost all the papers, however, express surprise that he should have been appointed. The chief cause of surprise seems to be on account of his age. Concerning this difficulty, however, the "Guardian" says: "But in the Bishop of London's case it is less of a hindrance than in any other. He is understood to have been the most trusted adviser of the late Archbishop, and so is probably almost as familiar with the business of the Primacy as with that of his own diocese." Concerning this point Dr. Guinness Rogers, the great Nonconformist leader, says in the "Independent," of London: "In choosing the Bishop of London for the Primacy, the Premier pretty distinctly intimates that, in his judgment, a man's age is to be reckoned, not according to his years, but to his energies." Speaking of another matter, Dr. Rogers says: "The liberalism of his early days only makes the outlook less hopeful. Men who have swung round so completely are apt only to become more reactionary with advancing years." It is quite certain from the tone of the liberal papers that they dread the influence of the new Archbishop in the controversy which is sure to come over the Education Bill which will be introduced at the next session of Parliament. Speaking of the appointment in itself, the "Christian World" says: "If the Archbishopric of Canterbury is a prize to be awarded for personal merit, the selection of the venerable Bishop of London for promotion to the post of chief Anglican pastor must command the approval both of the Church and the world." Two facts concerning the Archbishop may not be generally known. First, he is a total abstainer himself, and a most ardent and aggressive friend of the temperance cause. No man in public life in England is more pronounced on this subject. Secondly, he is probably the only man in Great Britain who has refused a personal invitation from the German Emperor, the ground of his refusal being that the business of his office was so pressing that he had no time for such courtesies. As to the details of his administration it is impossible to predict, but that it will be strong, vigorous, and aggressive there is every reason to believe.

A Centennial Anniversary

The First Presbyterian Church in Bloomfield, N. J., celebrated its one hundredth anniversary during the week beginning November 8. It is one of the strongest churches of the denomination in the State. During the last few years it has enjoyed the privilege of having as its pastors such men as the Rev. Charles E. Knox, D.D., now President of the German Theological Seminary, and the Rev. Henry M. Ballantine, D.D., now of Baltimore. The present pastor is the Rev. J. Beveridge Lee. The church building has been entirely refitted, some fine stained-glass windows put in, and a chime of bells added. The speakers at the anniversary were President Stryker, who spoke on Sunday evening; Dr. A. H. Bradford, on Monday evening, whose subject was "Our Suburban Churches in History and Opportunity;" Dr. A. J. Brown, of the Presbyterian Board of Foreign Missions, whose subject was "Provincial America;" Dr. D. J. Burrill, who spoke on "The Dutch in Relation to New Jersey Puritanism." Other meetings were held, in which addresses of congratulation were delivered by representatives of neighboring churches. One interesting feature of the anniversary was the publication of the list of members of the church who have entered the ministry. The list numbers thirty-four, and includes the names of several men well known among the churches. The First Church in Bloomfield has had an honorable record, and was never in better condition for its great work than now, when it begins the second century of its existence.

Brief Mention

There will be a Rally of the Brotherhood of the Kingdom at the rooms of the Industrial Christian Alliance, 170 Bleecker Street, New York, on Monday, November 23. Reception at 5 P.M.; dinner served shortly after (tickets 50 cents). The Rev. Leighton Williams will deliver an address on "The Social Movement in England;" discussion open to all. Close at 7 P.M. All friends are cordially invited. Those who intend to come are requested to notify Mr. Arthur W. Milbury, 170 Bleecker Street, New York, not later than Saturday, November 21.

Many of our readers will remember that Berea College, Kentucky, has received a promise of $50,000 towards its Endowment Fund from Dr. D. K. Pearsons, on condition that the friends of the College shall raise $150,000 for the same purpose. In spite of the hard times during the past year, President Frost has secured $30,000 of this amount. He hopes that one of the good effects of the revival of business will be seen in additional subscriptions towards the sum required to fulfill Dr. Pearsons's conditions. We cordially commend Berea College to the attention of all those who are interested in an improved educational standard in this country.

The Charity Organization Society of this city, whose work and accomplishments need no commendation from The Outlook, has issued a circular stating that the hard times of the past year have very unfavorably affected the funds at its command. The Society has a deficit to make up, as well as to provide for the needs of the coming winter, which promises to be one of great distress in this city. The Charity Organization Society has done a great deal to relieve business men and householders in New York from the annoyance and disturbance of undeserving, as well as deserving, applicants for charity. Now is a good time for citizens to recognize this advantage by supporting the Society. Contributions may be sent to the Treasurer, Mr. J. Pierpont Morgan, at the office of the Society, 105 East Twenty-second Street, New York City.

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Correspondence

Civil Service Reform

To The Editors of The Outlook:

Referring to your article on the "Issues of the Campaign," No. 2, "Civil Service Reform," in your paper of October 17, 1896, are you not wrong in the following statements: "The various heads of departments have an unhampered power of removal," and again, "He is not even obliged by law to assign any reason for any removal"? Is it not true that the Constitution of the State of New York, as amended January 1, 1895, has settled that point without question, and made the opposite to your statements law, as far as this State is concerned? and it seems to me this must apply to the Federal law, otherwise Civil Service law would be inoperative. I am aware that Sec. 7, Chap. 377, Laws 1880, State of New York, gives the right to newly appointed officers to dismiss without cause during the first thirty days after qualifying, etc., but the Constitution nullifies this thirty-day clause by making it mandatory that employees under the operation of Civil Service regulations cannot be legally removed except for cause, and that any official making a dismissal shall file his reason for such action (I write from memory). The relation of the Constitution to the Brooklyn Charter Law is a very live question in the matter of Civil Service Reform in Brooklyn (see Chittenden, et al., vs. Wurster, et al., to be tried early part of next month), and The Outlook will doubtless be well informed as to the results of the trials of the points of law involved. Your views on the present situation of Civil Service Reform in Brooklyn would be appreciated by, and be of great interest to, many of your readers, should opportunity offer.

G. C. A.

Our correspondent is speaking of the New York State law; we were speaking of the Federal law in the editorial to which he refers. The Federal law leaves the power of removal absolutely unhampered and unlimited. For the preservation of Civil Service Reform it depends wholly upon taking away the temptation to causeless removals by taking away the power of appointing for reasons of political and personal favoritism. Our correspondent correctly states the New York law. The present situation of Civil Service Reform in Brooklyn is this: That city is the scene of a contest between men who desire to see the city government administered on business principles, and that of men who are using the government to build up their own personal and political fortunes, with the political advantages on the side of the latter, and the certainty of final victory on the side of the former.

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The School Teaching of History

To the Editors of The Outlook:

I am always rejoiced when I see The Outlook making a brave stand for brotherhood between the nations of the earth, and have often felt called to say a word when it has expressed surprise at the outburst of animosity against England that followed Mr. Cleveland's now famous "Venezuelan Message." A few words in the issue of August 22 have made me resolved to do so. You say, "It is not the history-writers but the journalists who are responsible for that 'waving of the bloody shirt' between us and England." The journalists must take their full share of blame. They have not the courage to defy the so-called Irish-American sentiment. But while the historians may be partly exonerated, the *teachers of history* in our public schools are, I fully believe, the primary cause of the intense hatred manifested toward the "mother country." If "J. M. W." would visit the public schools and listen to history lessons given on either the French and Indian war, the Revolution, or the transition period from the Confederation to the Nation, he would begin to have some idea of the forces at work to create ill feeling between the two great English-speaking nations. In the first mentioned, notwithstanding the fact that the British troops were sent over for the defense of the colonies, and in spite of the excellence of the plan of campaign and its decisive victories, every British defeat is magnified and gloated over. In teaching the Revolution, the children are first instructed that the rights of the colonies were never recognized by the mother country, and afterwards that the Revolution was fought because the colonists were deprived of the rights which they had formerly possessed. They teach that the colonists were *denied* the right of representation in the British Parliament, in spite of the fact that the Petition of Rights distinctly disclaims any desire to be so represented. The almost impossibility of such a representation in a legislature liable to dissolution at any time, by a people separated from the seat of government by a six or eight weeks' voyage, never dawns upon the mind of the average teacher. Not a glimmer, either, seems to enter their minds that there could have been honest people, lovers of their country, who arrayed themselves on the wrong side. The expatriation of the Acadians is misrepresented as definitely planned and mercilessly executed by the home government instead of being an act of the colonies themselves, sincerely deplored and as mercifully carried out as possible, but which the exigencies of self-defense made them feel to be necessary. The children are taught that no poor villagers were ever expatriated before, in spite of the records of history to the contrary.

Every act committed by the patriots is extolled, no matter what its nature or how illegal or unjust, while all Englishmen are represented as having no sympathy with the colonists in their struggle for liberty, notwithstanding the speeches made in Parliament in their favor, the difficulty of recruiting troops for the American war, the reluctance of the brothers Howe to take any part in the war (only overcome by the argument that their popularity in the colonies would make them the best peacemakers), and the frequent resignation of other British officers on account of their unwillingness to serve against their brethren in America.

In teaching the Civil War the only thing ever spoken of is the sympathy of the Tory aristocracy with the slaveholders. Nothing is ever said of the warm sympathy of some of England's greatest men with the cause of freedom here, nor of the heroic endurance by the Manchester operatives of famine and misery, nor of the reduction of their employers to poverty, rather than that their Government should hinder the cause of freedom by recognizing the South.

Cheeks burn, eyes flash, bitter words are used, whenever the relations between the two nations come up in the history lesson, and woe to any one who attempts to stem the flood of falsity and invective. I remember well the bitter animosity that filled my childish heart, an animosity that did not subside till I began reading the works of real historians, instead of the patchwork affairs miscalled "United States Histories."

Of course I am speaking now of the *average* teacher. There are some who have judicial minds, and who know a little more history than the school text-books teach, but such are rare indeed.

I not only believe that the teacher is responsible for the ill feeling between these two great countries, but I am fully convinced that the justification of all acts, legal or illegal, right or wrong, done in the name of liberty, is largely the cause of the deplorable riots and lawless deeds that have characterized the last few years of our National life. When even Quakers defend mobbing and stoning unhappy "scabs," on the ground that they interfere with the right of men to "strike," and that, therefore, the men have a right to retaliate and to use force rather than wait for the slow processes of law for securing justice from their employers, what can we expect of those whose fundamental belief is not peace and good will?

I showed the above to a young high-school student, asking her if I had either misrepresented or overstated the case. Her reply was: "It's true, it's all true—every bit of it!—at least of the grammar-school teachers. They teach us just so. Of course the high-school teachers teach us only ancient history and modern European history, so I can't tell about those."

A TEACHER.

Brooklyn, N. Y.

—

Not Available

To the Editors of The Outlook:

In your issue of October 31 a correspondent, "O. E. E.," replying to my letter of October 17, makes the statement that "The United States Government now holds over four hundred millions of silver idle in its vaults," and that under free coinage "this quantity would at once become available" for currency uses. The statement was evidently made under a misapprehension of the facts in the case, and its publication in The Outlook was doubtless due to oversight. I cannot think that The Outlook would knowingly publish a grave misstatement of facts on the eve of an election.

The amount of silver coin in the Treasury on the 30th of June last was $378,614,043. Of this amount $342,619,504 were covered by silver certificates now in circulation, leaving $35,994,539 not virtually in circulation. There was in the Treasury also a quantity of silver bullion purchased under the Sherman Act, of which the coinage value was $170,457,470. In payment for this there had been issued "coin" certificates to the amount of $118,903,909.23, leaving to the Government a gain or seigniorage amounting to $51,653,560.77. There were, therefore, in the Treasury on that date $87,548,089.77 not represented by certificates now in circulation. This sum is apparently no larger than would be needed as a reserve under any financial system.

F. S. K.

Ithaca, N. Y,

First in the first class is Cleveland's Baking Powder

(Canadian Govt. Report)

Notes and Queries

1. Do the evangelists attribute to Jesus the belief (1) in demoniacal possession; (2) in a personal devil; and (3) in everlasting punishment? 2. Do you think Jesus himself held those three beliefs? These questions are very serious ones for some earnest believers who do not hold those three opinions.

W. L. C.

1. As to the first two points, the evangelists undoubtedly give us the impression that Jesus held those beliefs. As to the third, the unlearned reader of the English Bible who comes to it with the belief that there is such a thing as everlasting punishment undoubtedly gets the impression that the evangelists represent Jesus as teaching it. For the grounds on which we hold that that doctrine was not commonly held in Jesus's time, see Dr. S. Cox's "Salvator Mundi." 2. We think that Jesus held, at least in some form, to a doctrine of demoniacal agency and of a personal devil, but whether our conceptions of the matter can be identified with his is another question. Those who believe in the existence of an invisible world, peopled with spiritual beings, must hold that there are evil spirits as well as good, although the range of their activity and influence is to us unknown.

1. What is the position of the Higher Criticism on the New Testament demonology? What is The Outlook's theory of same? 2. What are some of the Rev. George Adam Smith's best Biblical works?

J. W. M.

1. The higher criticism does not deal with a subject of this sort, which belongs to psychology and theology. See answer in this column to "W. L. C." 2. "Historical Geography of the Holy Land" and "The Book of Isaiah."

As a teacher I have been studying the parable of the Wheat and the Darnel (Tares) in Matt. xiii. As to the age-long, insoluble problem of the origin of moral evil, the question arose, how, granting that Satan is a personal being, did evil originate in him? And then I thought, who knows but that the angels commenced their existence in physical bodies, in other worlds, under evolution? Would not this supposition simplify the problem? It does not comport with "Paradise Lost," but is it unscriptural? Has any one discussed this surmise?

W. P. W.

This suggestion does not simplify the problem; it only pushes it further back, and, however far back, it is the same question: *Unde malum?* Whence the evil? The true explanation is that sin originates through the lack of equilibrium, at a given stage in

Chronic

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the evolutionary process, between the developed psychical life of man, with its "brute inheritance," and his undeveloped spiritual life, with its dim ethical consciousness. Your suggestion is not unscriptural, for Scripture has nothing to say about it. It is wholly conjectural, and must remain so.

What would you advise a minister of an orthodox church to do who finds himself out of harmony with his church on such doctrines as substitution, inspiration, punishment, and the resurrection? He accepts these doctrines, but not as they are accepted and taught by his church. To teach these doctrines as he believes they should be taught would, no doubt, involve a church trial, and perhaps expulsion from the church.

"This hard alternative, or to renounce
Thy reason or thy sense, or to believe."

W. B.

We would advise him neither to preach these doctrines nor to preach against them in a formal way, but to preach in a vital way the truths which lie at the heart of them; to avoid negative statements and contradiction, and to be intent on positive statements, affirmative and constructive. If he cannot do this, he had probably better withdraw; although that would have to depend on whether his "orthodox" church is under a more or less elastic creed.

1. What is Christianity? A debate was proposed—"Is Christianity True or False?" At the outset the difficulty was met as to a definition of Christianity. I was requested to write to you for it, believing you would give the broadest possible. 2. I have learned through your paper to believe we are all children of God; then why does the Bible speak of Christ as the "only begotten son of the Father"? An answer will greatly oblige. A. H. C.

1. Christianity has often been identified with forms of one sort and another. According to the New Testament, it is the possession and manifestation of the spirit of Jesus. That is, it is not a dogma, but a character and life. See Romans viii., 9. 2. See Hebrews xi., 17. Yet at that time Abraham had another son, Ishmael. The term is not a physical but a spiritual one, and denotes uniqueness of distinction or relation.

Our town has been agitated recently over the Sabbath question. Please answer the following questions: 1. Did Constantine, A.D. 321, change the day of Christian worship and rest from Saturday to Sunday? 2. Did the Roman Catholic Church or any Pope or Council change the day? 3. Please state what was done away in 2 Cor. iii., 7–14. 4. Will you give the title of one or more books that make a Christian's duty plain on this most important subject, besides the Bible?

OMEGA.

1. What Constantine did (before his "conversion") was to make Sunday, to a limited extent, a rest day. 2. A succession of Councils merely enjoined abstinence from work and observance of worship on Sunday. 3. This passage refers to no particular institutions or observances, but to the dispensation of the law as contrasted with the dispensation of the Gospel. 4. "The Sabbath Question," by L. W. and G. B. Bacon (Putnams, New York), "Sabbath and Sunday," by W. D. Love (Scribners, New York).

1. If saving faith necessarily leads to holy action, why is it necessary to preach "works"? A fountain filled with water will necessarily flow out. 2. Does the Bible anywhere intimate that a man can lead a good, upright life without religion? 3. Is dying in joy and peace any test, of itself, of true conversion? Do many of the Chinese die in resignation? 4. What exactly does St. Paul mean by "love" or "charity" in 1 Cor. xiii.?

VICTOR.

1. Because even the best of us need both to be reminded of duty and instructed how best to fulfill it. 2. No. 3. No; as to the Chinese, yes. 4. Pure benevolence, active and persevering.

I have recently heard it stated that the trial and crucifixion of Christ were based more upon political reasons than because his teaching was abhorrent to the Jews—that the Roman power feared insubordination among its subjects if Christ was suffered to live and pursue his ministry. What is your opinion? Was the reason political rather than religious? A. S. B.

The Jews condemned Jesus on theological grounds. See Mark xiv., 64; John xix., 7. Pilate acquitted him as not obnoxious to Roman law or policy. What induced Pilate to surrender him to the demands of the Jews was, apparently, fear lest, if he protected him, the Jews might misrepresent him to the Emperor and get him into trouble. See John xix., 6, 12, 13.

What books can I read to get an understanding as to the way in which Christ used Old Testament prophecy? J. A. B.

Professor C. H. Toy's "Quotations in the New Testament."

Kindly tell me where I can get a copy of the sermon by the Rev. P. T. Forsyth, D.D., delivered from the text "Holy Father," before the Congregational Union of England and Wales at its recent sessions. D. G. M.

We think it has been published by James Clarke & Co., 13 Fleet Street, London.

Will you kindly recommend a German and a French weekly paper devoted to current progress in politics, literature, etc., in Europe, and corresponding, as near as may be, to such a paper as the weekly edition of the London "Times"? M. D.

German, "Die Nation;" French, "Revue Bleue."

The words of "Fate," which I have copied for "J. S. B.," were first seen by me in the "Critic" some years ago, but I recently ran across the poem in the Montreal "Daily Witness," with a few facts concerning the author, Mrs. Susan Marr Spalding. It seems that the poem has been widely copied and claimed, its title being sometimes changed to "Kismet." Mr. Edwin Milton Royle used it in his play "Friends," and, as he was constantly receiving letters from bogus claimants, he placed Mrs. Spalding's name on all of his programmes. The lines first appeared in the New York "Graphic" in 1876. "I happen," writes Mrs. Spalding, "to have still in my possession the note from Mr. Croffut—one of the 'Graphic's' editors—accepting the poem, speaking of it in the highest terms, and expressing his regret that the 'Graphic' could not pay for poetry, which letter has more than once quenched a too-insistent claimant. It is, by the way, the only bit of blank verse I ever wrote." Mrs. Spalding was born and educated in Bath, Me., but now resides in Wilmington, Del. The poem has been set to music by Miss Emma Love, the daughter of ex-Congressman Charles B. Love. The lines were particularly liked by the late Lawrence Barrett, the actor, who often recited them but did not know their origin.

W. G. M.

Several other correspondents send copies of the poem. We print it below:

FATE

Two shall be born the whole wide world apart,
And speak in different tongues, and have no thought
Each of the other's being, and no heed;
Yet these o'er unknown seas to unknown lands
Shall cross; escaping wreck, defying death,
And all unconsciously shape every act
And bend each wandering step unto this end,
That one day out of darkness they shall meet,
And read life's meaning in each other's eyes.

And two shall walk some narrow way of life
So closely side by side, that should one turn
Ever so little space to left or right,
They needs must stand acknowledged face to face;
Yet these with groping hands that never clasp,
With wistful eyes that never meet, and lips
Calling in vain on ears that never hear,
Shall wander all their weary days unknown
And die unsatisfied. And this is Fate!

In the "Atlantic Monthly" of March, 1868, was published a poem, "John o' the Smithy," but no author's name accompanied it. At the time it was published it was said that a new star had risen in the poetical horizon. Is it known by whom the poem was written? I should like to know the name of the author of six poems which were published in the "Atlantic" of May and June, 1871, under the heading "Bubbles from an Ancient Pipe."

D. J. McP.

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I would be grateful to any of your readers who would kindly furnish the author's name of a little poem called "Sleepy Time," beginning as follows:

"Come," she said, "it is sleepy time,
I'll tell you such a nice little rhyme,
Something that you can understand
About what they do in slumber-land," etc.

I received a copy from a friend who did not know the author's name. E.

Can any one give me a copy or tell me where I can find an old selection beginning

"Oh, Phœbe, dear, why have you come so late?
Where are your berries, child?"

F. J. B.

The following request has been sent to us by a friend who is interested in the teachings of Swedenborg:

Will you be so kind as to mention in your next column of Notes and Queries "The Atonement," by Chauncy Giles (Cooper Union, New York City). Both "J. H. M." and "K." may find in it what they want. C. L. P.

Can I obtain through any of your readers a copy of "The Bishop of Oxford's Puzzle," a puzzle or riddle whose several answers are names of organs or parts of the human body? L. T. S.

Ian Maclaren's

New Religious Story

The Minister of St. Bede's

A young Scottish minister, called to the pulpit of an influential church, finds his congregation opposed to the marriage of the girl of his heart. It is in two parts, the second in the November Ladies' Home Journal, —illustrated by Alice Barber Stephens.

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About People

—Mr. Gilbert Woglom, one of the originators of tailless kites—parakites, he calls them—has a "fleet" of over a hundred, all registered as to name, rating, and general characteristics. His largest kite has a pull of eighty pounds in a strong wind.

—The union of many merits in the drawings of Mr. A. B. Wenzell, the well-known illustrator for "Life," is partly due to the fact that he combines German thoroughness, French *chic*, and American shrewdness. When only seventeen Mr. Wenzell went to Munich, where he studied four years under Professor Loefftz. He then went to Paris, and remained two years as a pupil of Lefebvre and Boulanger.

—The eminent conductor of the Royal Opera-House in Munich, Herr Hermann Levi, who has for a long time been an invalid, has now resigned his position. Herr Levi has been one of the most authoritative interpreters of the works of Richard Wagner, having studied them under the personal direction of the great master. The new conductors of the Munich opera will be Herr Richard Strauss and Professor Erdmannsdörfer. Herr Levi has been conductor since 1872.

—The world of chemistry has lost a distinct and distinguished aid by the death of Dr. Henry A. Mott, of New York City, a grandson of the famous surgeon Dr. Valentine Mott. As a chemist, Dr. Henry Mott was often called before the courts when the testimony of an expert was required. He was employed for three years by the Government as the examiner of food purchased by the Indian Department. and was Professor of Chemistry in the New York Medical College.

—The famous New York City photographer, Napoleon Sarony, who has just died, was a small, wiry man, with a head bearing some resemblance to that of Napoleon III. To increase this resemblance Mr. Sarony always wore his mustache and imperial cut as nearly like the manner of the Emperor as possible. The photographer was a familiar figure on the streets of New York, and would be noticed by any one, since he generally wore a fez which just covered the bald top of his head. Probably no other photographer ever had such a wide acquaintance among theatrical people, many of whom sat for photographs in his studio. Mr. Sarony rarely missed the opening night of any important play.

—Of Mr. Elijah Rawson, a compositor, of Milwaukee, who has worked steadily at the case for sixty-eight years, the "Milwaukee Journal" says: "He is, it is thought, the oldest compositor in the country; nor is his position one of honorary membership in the trade. He is by no means a superannuated workman, who keeps his job because of his long service, but holds his place with his fellow-printers and may be seen at his post day after day almost as active and industrious as any of the younger men. He is nearly eighty-four years old, and has seen a number of radical changes introduced into the trade since he first took hold of it."

—It may not be generally known that Antonio Maceo, the Cuban insurgent leader, is the only survivor of ten brothers, all of whom have given their lives in battle to make Cuba free. Antonio was the eldest. He is now a man of about fifty, fierce-eyed, heavy-browed, broad-shouldered. When he was a little chap he drove his father's pack-mules along the mountain roads, sometimes going great distances. Thus he came to learn accurately the nooks and corners of the almost impregnable eastern part of Cuba. When the first Cuban rebellion broke out the Maceos took a neutral position until a band of Spanish guerrillas burned the plantation, leaving the younger children and the wife bound and gagged. It was then that the father called his sons about him and exacted from them a promise that they would never lay down their arms until the freedom of Cuba had been attained.

Recalled Stormy Times

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

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The Home Club

The Prayer of Motherhood

Every mother, every kindergartner, will be grateful to Kate Douglas Wiggin for the beautiful prayer uttered by Mistress Mary, with her "neophytes" gathered about her. So beautiful a prayer is it that it should not be kept between the covers of "Marm Lisa" alone, but find its way into the heart of every mother, of every teacher, who reads The Outlook:

Father in heaven, it is by the vision of thy relation to us that we can apprehend our relation to these little ones. As we have accepted that high trust, so make us loyal to it. When our feet grow weary and our faith grows dim, help us to follow close after the ever perfect One who taught even as we are trying to teach. He it was whom the common people heard gladly. He it was who disdained not the use of objects and symbols, remembering it was the childhood of the race. He it was who spake in parables and stories, laying bare soul of man and heart of nature, and revealing each by divine analogy. He it was who took the little ones in his arms and blessed them; who set the child in the midst, saying, 'Except ye become as one of these.' May the afterglow of that inspired teaching ever shine upon the path we are treading. May we bathe our tired spirits in its warmth and glory, and kindle our torches at the splendor of its light. We remember that he told us to feed his lambs. Dear Lord, help all the faithful shepherds who care for the ninety-and-nine that lie in the safe cover of the fold; help us, too, for we are the wandering shepherds whose part it is to go out over the bleak hills, up the mountain sides and rocky places, and gather in out of the storm and stress of things all the poor, unshepherded, wee bit lammies that have either wandered forlornly away from shelter or have been born in the wilderness and know no other home. Such an one has just strayed into the fold from the dreary hill-country. It needs a wiser shepherd than any of us. Grant that by gentleness, patience, and insight we may atone somewhat for our lack of wisdom and skill. We read among thy mysteries that the divine Child was born of a virgin. May he be born again and born daily in our hearts, already touched by that remembrance and consecrated by its meaning. And this we ask for love's sake. Amen.

The Unpaid Service

Much has been said in adverse criticism of the school-teachers in New York recently, and much of it has been unjust. Many faults of which the school-teachers are accused are not their own, but the faults of the system against which many of them rebel with as much vigor when they have courage, and with quite as much feeling of rebellion when they do not give expression to that rebellion, as the outsiders. It is a pleasure to record even a very few of the unpaid services rendered by teachers in the public schools to their pupils in the city of New York. A City History Club was formed a year ago in New York City. To this work have rallied some of the leading teachers of the city. These men and women after school hours meet the boys and girls who wish to study the city's history, and form clubs for that purpose. When the weather permits, these teachers conduct the members to various points of interest in and about the city. That is, they teach history through the only method that vitalizes history—through the sense-perception. One of the teachers, who is also principal in a night school, has made for herself a record—the only one worth making—in the hearts and lives of the pupils under her care. It is a rare opportunity to come to any woman to stand at the head of a school having twelve hundred working-girls studying under her direction, to have gathered teachers about her who almost to a unit are imbued with her spirit. Every pupil in that school received the following leaflet from the principal the first week the night school was opened this year:

It is my pleasure to bid you welcome to our beloved School No. 13. My earnest wish for you is that your winter may be happy and profitable.

To have it so, the power lies with you as well as with your teachers. Come to the school ready to do your part as learner, and your teacher will not fail to help you toward all the good you seek.

Come to school as regularly as your health and business affairs will permit. Allow no trifling matters to interfere with this plan you have undertaken. Be steadfast in purpose, for in that way you will develop strength of character which will ever aid and cheer you.

'Tis not for us to trifle. Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours.
All should be earnest in a world like ours.

Not many lives, but only one, have we—
Our only one:
How sacred should that one life ever be!
That narrow span
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.
—*Horatius Bonar.*

You do not yet know what will be revealed to you by pleasant study and by our school comradeship. Perhaps you do not yet realize all the power which is within your own self—power for good, for happiness—for you, for others.

Think of yourself as an undeveloped mine where lie hidden treasures, jewels of heart and of mind, and let not these precious things remain buried. Explore and develop the mine within you, that you and all around you may know your true value.

Let us, your teachers, know you well, that you may work with us, that we may work with you; that we may all in company move on to wisdom and to joy; move on resolutely, move on with smiles and with high hope, high purpose; and, in our moving on, ever lend a helping hand, one to the other.

It would be a great personal pleasure to-night to take each of you by the hand and welcome you. This we must forego; but I give you this as a word of greeting, hoping you will feel at home in this our school-home, and that it will ever be pleasing to remember the hours passed here.

And now, onward and upward! And when the course is over, may we all feel that we have not only been in Evening School together, but that we have been true and loyal as associates in a Guild of the Golden Rule.

This same teacher each Christmas presents the pupils in the night school with calendars for the coming year having the reproduction of a noted painting on each leaf, and a quotation or poem that will be a daily message of hope and inspiration to these girls. Who can measure the value of this personal service to these lives, many to be lived for all time under the pressure of poverty?

Women's Club Programmes

The Zetetic Club of Weeping Water, Neb., issues its twelfth year-book. The motto of the club is "Mutual good will and mental growth." The club this year devotes all its meetings to the study of Germany—its music, literature, art, domestic life, and education. Every fourth week parliamentary practice, music, and the exchange of social intercourse between the members lightens up the programme of the winter's work.

The Tourist Club of Belmar, N. Y., is limited to twenty members, with a large working list. The President is elected annually, and a committee is appointed at that time which prepares the programme for the year's work. At each meeting Current Topics are considered for a short time: and the President writes that The Outlook is found to be of great assistance when current topics are discussed. The Tourist Club has taken up the study of Holland for its winter's work—its schools, homes, arts, commercial development, physical development, its theology, its literature, its universities, and its Queen. The Reformation is given a large place in the programme. The club motto is, "Let knowledge grow from more to more."

The Home Club Fortnightly of Chicago, Ill., has as its motto:

Not the stream that is past, but only that which is passing,
Turns the wheel of the mill, grinds for the miller his corn.

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Bits of Fun

"Pop, what is promptness?" "Promptness? Well, it is a bad habit of always being on time and getting tired to death waiting for people who are not."—*Chicago Record.*

Mamma—Johnny, I fear you were not at school yesterday. Johnny—H'm! I'll bet the teacher told you. A woman never can keep a secret.—*Boston Transcript.*

"Still doing hack work?" asked the Obnoxious Person, with a bland smile. "Oh, no," said the Literary Lady, with a smile still more bland; "I have bought a pencil-sharpener."—*Indianapolis Journal.*

Beggar (who has just received a piece of bread)—Begging will soon become bad business; why, half the time, when I ask for a piece of bread nowadays, they give me a piece of bread!—*Fliegende Blaetter.*

Parson Goodman—Is there anything you would like to do before you die, Brother Jones? Brother Jones—Yes, parson; I would like ter go an' sit in th' parlor fer one night before I die. I've got ten daughters, yer know, an' I hain't hed a chance at thet parlor nights fer over twenty years.—*Judge.*

Apropos of the disinclination of the English courts to recognize such a mental infirmity as kleptomania, it is recalled that many years ago counsel in a similar case, addressing the late Justice Byles, said: "You know, your lordship, that the medical profession now generally recognizes kleptomania as a definite nervous disease." "Yes," responded the judge, "and I am sent here to cure it."—*Boston Herald.*

There was a little boy whose mother had made a little Lord Fauntleroy of him, training his hair in long curls and dressing him in black velvet knickerbockers and jacket, ornamented with white lace. One day a large girl thought to frighten the picturesque little chap by rushing toward him, brandishing a large pair of scissors, and exclaiming, "I'll cut off your curls!" The little Lord Fauntleroy was not frightened. He merely replied in a shrill little voice, "Wish you would!"—*Pittsburg Chronicle-Telegraph.*

"Gentlemans," said the chairman of the district council, a great sanitary authority, who had a reputation for eloquence both in Welsh and English, "it shall be quite plain to you that the death-rate haf been very busy among us. If it was not for that and the statistics that play havoc with the vitals, perhaps we should feel pretty well. But I must tell you that during the past year people haf been dying throughout the distric' as never died before in any year whateffer. Well," cheerfully, "we must take care that they neffer shall die so much again."—*Household Words.*

"You see, gentlemen," said the counsel for the defendant, complacently—it was a compensation case—"I have got the plaintiff into a very nice dilemma. If he went there, seeing that the place was dangerous, there was contributory negligence, and, as his Lordship will tell you, he can't recover. If he did not see it was dangerous, neither could my client have seen it, and there was no negligence on his part. In either case I am entitled to your verdict." The jury retired. "Well, gentlemen," said the foreman, "I think we must give him £300." All agreed except a stout, ruddy gentleman in the corner, who cried hoarsely: "Give him another fifty, gemmen, for getting into the dilemma." Verdict accordingly.—*Household Words.*

Bishop Williams, of Marquette, was recently invited to serve his Alma Mater, Cornell University, as university preacher. He did so, coming straight from the Synod of the Canadian Church at Winnipeg, and bringing this story with him: "There was a missionary Bishop there," said Bishop Williams, "who had been six weeks in coming, most of the way by canoe. He rose and began by saying that he would speak for himself and for a brother Bishop who, unfortunately, could not be present. He was sorry to say that his brother's diocese had gone to the dogs! A general gloom followed these words. He went on to say that the Bishop had found so many inquirers after religion among the Esquimaux north of Hudson Bay that he had to build a church. As there was no wood, he used whale's ribs for rafters, covering them with tanned walrus-hide, and so made a church to hold eighty persons. 'All went merry as a marriage bell' for a time, until—the dogs grew famished and ate the church."—*Troy Times.*

A Poor Illustration

While traveling in Switzerland, the elder Dumas one day arrived in a lonely village with only one inn, at which the famous novelist was compelled to put up for the night.

When the landlord, who only spoke German, came to inquire what he would take for supper, Dumas tried, but in vain, to make him understand that he wanted some mushrooms, and was on the point of giving up, with a bad grace, all hope of enjoying his favorite dish, when he hit upon the idea of taking a piece of charcoal and tracing on the wall what purported to be the correct outline of a mushroom.

The landlord went out, and Dumas was congratulating himself on the success of his happy expedient, when a few moments afterwards he heard the Swiss coming up the stairs. The mushrooms could hardly have been prepared in so short a time, but this thought did not occur to our great novelist.

The footsteps came nearer; there was a knock, and in walked the landlord—with an umbrella.—*Tit-Bits.*

The free attendant service maintained by the New York Central at Grand Central Station, New York, is another example of the care and courtesy by which patrons of this great railroad are surrounded.

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Aid for Armenia

It seems as if the interest of the American people in Armenian relief is failing, while the necessity is becoming greater and greater. There is little cessation in the general atrocities in that country, while what has already been done has left tens of thousands of orphans unprotected, unhoused, and unfed all through that country. The missionaries in visiting different cities write, in terms which appeal to the hardest heart, of the condition of the orphans and the necessity of immediate help to keep them from starving or from going into the homes of Moslems. We know full well from the past that the Turks will make every endeavor to bring these children into their homes in order to secure them for the future. It is very apparent that the Lord is opening the way for immediate missionary effort along the line of protection for the orphans of that country. The general evangelistic work has been hampered; many of the schools are broken up; but here is a work, broader than anything which the missionaries have engaged in hitherto, lying ready to be taken up. Germany is sending in some funds, but exceedingly inadequate for the immediate demand. From my personal experience and knowledge of the country, I have estimated that from twenty to twenty-five dollars would be sufficient, per capita, to collect these orphans into households where they would have Christian training and schooling, together with clothing and food, for an entire year. Of course a smaller sum would save their lives, but the larger sum would be necessary, I should judge, for a comfortable and satisfactory organization of the work. There would be no need of renting buildings; the houses which belong to Christians now left unoccupied, or occupied solely by destitute widows, could be utilized, and the widows could take charge of the work under the general direction of the missionaries. It would be of great value if the papers of large circulation and influence would start contributions for this purpose. The funds could be sent out by telegraph and be at once available for the work. I have no doubt that this line of relief will appeal to many who have not contributed simply to save the Armenian people from starving; it would appeal also to many who will not give for mission work. This is a plan of relief which combines the mission work with the humanitarian in a marked degree. We are perfectly willing to have our missionaries engage in it, and to have the buildings owned by the Board, so far as they are available, used for this purpose.

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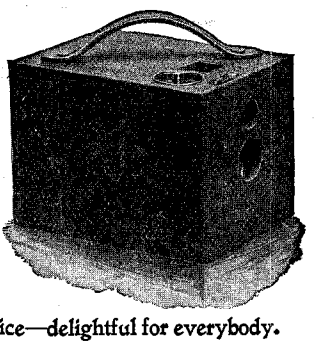

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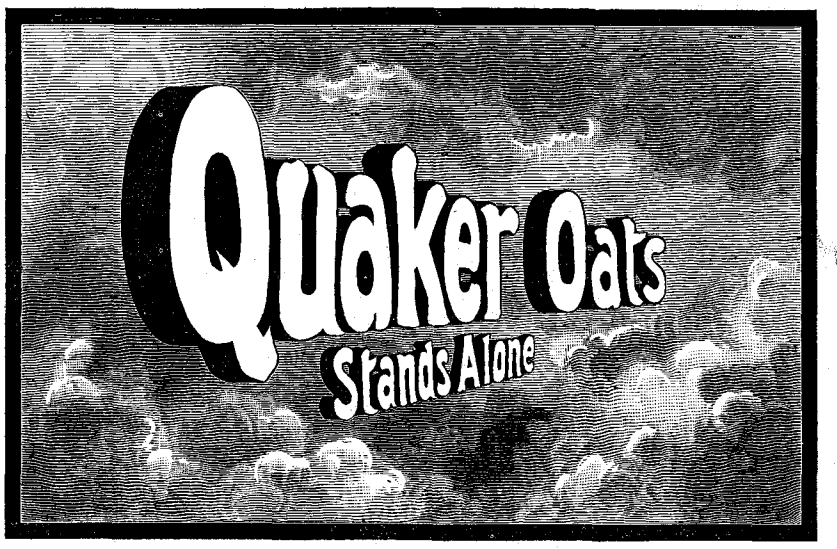

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Religion: Silver and Gold

To the Editors of The Outlook:

Three years ago in Denver nearly all the banks were closed, many of the largest business houses had failed, big hotels were shut up, the mining exchange was deserted, and the town seemed to have been pinched literally black and blue. This condition was attributed to the repeal of the Sherman Law requiring Government purchases of silver, and it constituted Denver's share of the so-called "bankers' panic" of 1893.

One Sunday night I went into the largest church, Trinity Methodist Episcopal, where an audience of several thousand had gathered, and listened to a sermon by an eloquent preacher, from the text, "Lord, save, or we perish." The application of the text to the panic situation was novel to me, in substance this: "The ship of state is in a storm which will last until silver is restored to its rightful place beside gold as a money metal. We suffer first—the rest of the country will learn by suffering—but we can afford to suffer in order to educate the country up to the point where it will recognize its own best good. Meanwhile, I can preach to you in jeans and the women can come to church in calico, if necessary. Frown down all talk of secession; the Civil War taught us, once for all, that this is and is to be one country. We must be patient for our country's sake, and look for comfort and guidance to that Helper who can save nations as he can save individuals from the gravest perils."

Silver religion was a kind of religion that fairly shocked a newcomer, but one could not doubt its forceful prevalence among a congregation whose approval of the doctrines preached was plainly manifest.

This year conditions verged on a panic in New York. Business was ominously stagnant; numerous failures were reported. Banks were not willing to make loans, and the stock exchanges have been unusually dull. This condition was attributed to the culmination of the silver "craze" in a candidate for President. In this crisis we were exhorted to save our country from sectionalism, repudiation, dishonesty, dishonor, ruin. I go to a leading Presbyterian church and hear a famous clergyman insist that it is folly to attempt to change the existing gold standard, that the Almighty himself could not make a dollar worth one hundred cents out of fifty-three cents' worth of silver. I enter the foremost Baptist church in town to learn that the silver movement is a combination of "lungs, larceny, and lunacy," and that a series of prayer-meetings is being held for the National honor and safety. Inevitably a second application of the Denver text is brought to mind—"Lord, save, or we perish."

One cannot doubt the forcefulness of this gold religion, shocking though it may be, for the congregations unmistakably approved the doctrines preached.

Somebody must be wrong. "Lord, have mercy on us miserable sinners!" F. C. B.

Denver, Colo.

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The Business World

The Commercial Week To the large number of mills which on the news of the election had started up the week previous, last week saw the addition of nearly 200. We learn that about 130 other industrial estahlishments have increased working forces. It is supposed that over 30,000 unemployed men have found work since November 6. During last week notable price advances were made in corn, oats, sugar, lumber, lard, petroleum, wool, print-cloths, leather, and shoes. Only in some instances are prices higher for iron and steel; those for cotton and cotton goods remained unchanged. There is only a slight decline to offset the foregoing, the decreases in price reported being those for coffee, turpentine, and pork. The present is the largest crop of corn which we have ever raised. The exports of corn followed the lead of those in wheat, and were 1,500,000 bushels more than last week, and nearly 2,000,000 bushels more than in the corresponding week last year. The three preceding years showed much smaller totals; hence November exports have advanced progressively. We learn from "Bradstreet's" that there were 258 business failures reported last week—35 more than the week before, but 21 fewer than in the corresponding week one year ago, 22 fewer than in the like week two years ago, and 112 fewer than in the corresponding week of 1893.

"Dollar Wheat in Sight" The most remarkable advance in price last week was that of wheat, both cash and December wheat reaching the highest quotations for the year. The report that "dollar wheat is now in sight" seems to be well founded. Not only was the rise in price phenomenal, but the exports (including flour) from both the Atlantic and Pacific coasts of the United States and from Montreal reached the highest total since September, 1893. There was an increase of no less than 1,200,000 bushels over last week, of more than 1,300,000 bushels over the same week a year ago, of more than 1,700,000 bushels over that of 1894, of more than 2,000,000 bushels over that of 1893, and of more than 700,000 bushels over that of 1892. These extraordinary shipments of wheat, some of which have gone to India, call attention to the decline in India's wheat exports. Five years ago Great Britain received from India 13,000,000 cwt. of wheat; in 1892, 500,000 less; in 1893, only half as much, and in 1894, nearly 1,000,000 cwt. less than in 1893. In 1895 export from India to England rose to 8,800,000 cwt., but for the three-quarters of this year it has not reached 2,000,000 cwt. The total imports into Great Britain of wheat and flour are nearly 100,000,000 cwt. a year. The rains have damaged much of the English wheat harvest, and not only are the crops short in India, but also in Russia, in the Argentine, and in Australia.

Stocks and Bonds, Especially Bonds Last week the stock and bond market was considerably depressed by reports of possible hostilities with Spain, yet the average stock-list advanced 14 cents a share all round. Another element of unrest was the disorganization of the Kaffir mining speculation in London. This disorganization was due to a report that the South African Republic had demanded an indemnity of $5,000,000 from the British South Africa Company. Hence the suddenly increased activity in the London market for American securities was as suddenly checked. A third item of unrest was the heavy selling by our own manipulators to take profits, both for home and foreign account. In spite of these disorganizing elements, however, 1,800,000 shares were recorded on 'Change as against the phenomenal total of over 2,000,000 last week, and of 1,300,000 for the corresponding week in 1895. Much more indicative of the upward trend in general business were the advances both in volume and in quotations of the bond market, and from the more conservative character of that market these indications gave proportionately increased satisfaction. The total transactions in bonds amounted to the enormous sum of over $16,000,000, as against nearly $15,000,000 last week, and $9,000,000 for the corresponding week a year ago. Government bonds were higher, from ¼ of 1 per cent. to 1 per cent. Foreign exchange rose sharply during the early days of last week on the news of a sale of $4,000,000 United States Government bonds in the New York market for London account. The sale is reported to have been due to the high rates for money prevailing in London, namely, 4 per cent., while the price realized for the bonds was on a basis of only 3 per cent.; there was also a profit in the transaction. Other similar transactions have been made by foreign holders, but have been offset by the large takings. There has now been a decline in the foreign exchange rate. The week's imports of gold amounted to $1,375,000.

Bank Clearings Advance One-fifth One of the best indications of the general market is the weekly report of bank clearings, and last week's report was a remarkable one, the advance over the previous week being no less than one-fifth. The gain is even greater than this when contrasted with the average weekly total during October. True, the increase is only 1½ per cent. compared with the corresponding week last year, but contrasted with the second week of November in 1894 and 1893 there is an increase of 17 per cent. in each case. When we get back to 1892 we find a surprisingly large total, and last week's aggregate, compared with it, shows a decrease of 11 per cent. As to the money market, the rates have been increasingly easy. Call money has been abundant from 2½ per cent. to 5 per cent. All kinds of loans averaged 1 per cent. or more below the rates of the previous week. The demand for mercantile paper has been continually greater, but the supply has been inadequate. The weekly statement of the New York City banks surpasses all records of recent years in its prodigious increase of reserve, no less than $12,600,000 in specie and legal tenders having been added to the resources of the banks. The week's gain in surplus reserve amounts to $8,600,000. The minimum discount rate of the Bank of England remains unchanged at 4 per cent. Silver was slightly lower last week, and the market was controlled largely by the condition of Eastern exchanges. The price of silver is now at the lowest point ever reached in India. Exchange there has risen to the highest point reached in many years. The Bank of Bombay has raised its discount rate from 7 per cent. to 8 per cent.

New York City Bonds Eleven Times Oversubscribed The sum of the bids for the issue of $16,000,000 of municipal bonds, on which we commented in our last issue, turns out now to be more than twice as great as was then known. It is over eleven times the amount of the loan placed on the market. The bonds were awarded by the Sinking Fund Commission to Messrs. Vermilye & Co., whose bid was 104.71, covering the total amount advertised for sale. The firm will pay the city in premiums on the issue over $755,000. The earning power of the bonds at the purchase-rate will be about 3 1-5 per cent. a year. The bonds all bear 3½ per cent. interest, and their average life is twenty-three years. There were 185 bids filed, but some of them were not regarded as given in good faith. An investigation was made, since it has not been unusual for irresponsible bidders to put in offers. Their plan has been to receive the award and then have some rich man pay a bonus for the same. At the request of the Commissioners, Corporation Counsel Scott advised the Board to award the bonds to the highest average bidders for the whole sum, with the understanding that the successful firm should turn over to the highest bidders, should they come forward within three days with the money, the amount of bonds coming to them under such bids. Messrs. Vermilye & Co. entered into this stipulation.

The Atchison Trouble in Kansas Last week a receiver was appointed for the Kansas lines of the Atchison, Topeka, and Santa Fé Railway by the Kansas courts, an appointment which elicited much comment. It is claimed that there is an act upon the Kansas statute-books providing that no corporation, more than one-fifth of whose stock is held by aliens, shall hold real estate in Kansas. It is said that if real estate is held in violation of its provisions, such real estate shall be forfeited and sold by the sheriff in parcels not exceeding 160 acres in each. The Atchison system owns no land in the State of Kansas except such as is necessary for the operation of its road. Moreover, it is contended by some that the statute was not intended to apply to railways at all. The motion for the appointment of the receiver seems to have been granted by a local judge on an *ex parte* application by a local attorney. Receivership appointments on *ex parte* applications have been generally condemned. It is claimed that the statute in question was never legally enacted, and a Federal judge has already granted an order restraining the receiver from interfering in any way with the affairs of the road pending a hearing on a motion to have the receivership annulled.

The German Textile Industry Last week the report of Consul Sawter was made public by the State Department—a report which covers the growth of the textile industry in the German Empire. Over 1,000,000 persons are employed in that industry, and the interesting fact is noted that there has been a yearly decrease of male and a corresponding increase of female employees. It is equally interesting to note the improved sanitary surroundings and the comfort provided for the employees. Better labor is, of course, secured by this means, and also far greater contentment. Wash-rooms and lockers for non-working apparel are provided, and dining-rooms where coffee and potatoes are roasted or boiled. There are also separate lunch-rooms for whole families employed in the factories, where they can distribute food from the family basket, and enjoy together the recreation which the noonday meal affords. At some of the larger factories there are buffets where, at nominal prices, beer, sausages, rolls, coffee, cakes, etc., may be purchased.

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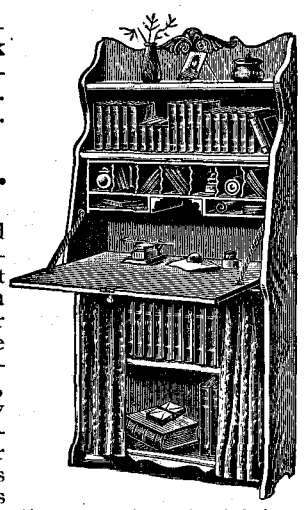

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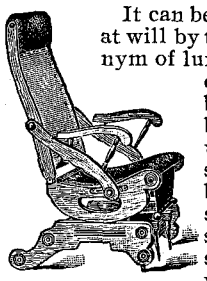

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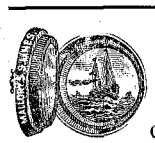

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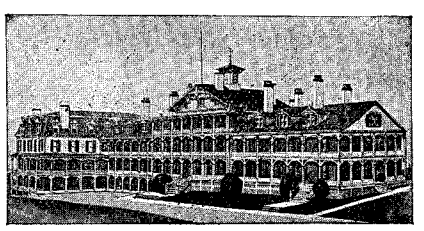

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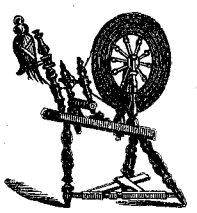

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